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CHRISTIAN WEEKLY

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Jan.
Rev. J.W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.



Can Sport be Christian ?

By JERRY PYLE*

I attended the game today. There, war has become an institution for amusement. . . a deadly dance. . . a tragic ritual. I am sad.

There were 60,000 fans in the stadium but it could have been fourteen parents at a Little League ball park. . . It really doesn't matter. It happens everywhere. . . everyday. . . and everyone participates.

One army charges onto the field. Maneuvers commence. Footballs boom across the battlefield during the uneasy pre-war peace. The enemy enters the field. . . and the arms race begins. Muscles flexed, war paint applied, equipment adjusted.

Noise is the major weapon of intimidation in the pre-game cold war. Team captains work the troops into an emotional frenzy for battle: "Precision double time. . . hustle. . . hit the deck. . . up quick. . . hup 1, 2, 3, 4. . . shout. . . kill." Raucous antiphonies of "support our boys" resound from the grandstand chorus.

Battle-hardened veterans and students of war coldly analyze the strength and power of the respective teams from vantage points high above the field of battle. The inevitable decision: the victor will be the regiment with the best morale, the team that "came to fight."

A restive mood permeates the stands. Marches and fight songs blare from the regimental bands. The frenzy grows and contaminates the fans. Shouts of "murder" and "kill" fill the ritual litany. A hymn is sung: the National Anthem becomes integral to the chemistry of the movement. The frenzy swells and grows.

War is declared. The troops mass in formation in their own territory. The referees desert the militarized zone. The whistle sounds. . . the troops race toward each other in something less than controlled violence. Collisions are numerous. Casualties occur. . . some minor. . . some not. The troops retreat. . . regroup. . . and plan the next skirmish.

They clash. . . retreat. . . clash. . . retreat. The drama proceeds. Ground is won and lost. Battle fatigue sets in, casualties increase.

The prearranged cease fire finally arrives; a Tet New Year in a Saturday war. No one knows who will benefit the most from the cease fire. . . perhaps only the fans. . . and the vendors.

The generals use the cease fire to brief the troops on imminent strategy. The generals exercise all their charisma; it is necessary

to convince the troops of the ultimate importance of the battle. The generals don't actually take part in the fight. . . they direct it. It's an old tradition to hold generals responsible for victory.

The folks in the stands and back home use the cease fire to reminisce about past moments of glory and speculate on the forthcoming battle. They are vociferous and confident of victory; thoughts of defeat are immediately shunned. And yet the thought of being humiliated before the enemy is on everyone's mind. As the battle is renewed both fans and players know there will be no negotiated peace. One army will be conquered; the other victorious. The drama proceeds. . . clash. . . retreat. . . clash. . . retreat.

As the battle draws to a close the burden of defeat begins to appear on the faces of the losing troops. The culmination of the battle is signaled. The victor is tacitly honored by the conquered. The fans are ecstatic in victory. . . or disconsolate in defeat. "We killed them!" and "How can we go on?" are the functional phrases of the postlude litany. The game is Alpha and Omega, if not for the fans at least for the players; their vocation demands that of them. . .

"Oh Lord, the hatred that fills the stadium frightens me. I am unable to understand such demonic exercises in a world already filled with an abundance of despair. Please offer me light. Amen."

The above prayer is a response to what some have come to despise: the similarity of sports and war. To be sure those who view sports in such a light are a small minority. They are labelled un-American, subversive, uncompetitive and cowardly by their critics. Yet the number of those who question the similarity of sports and war is growing; their question deserves answers.

Is there a gospel response to the question? I, for one, believe that Jesus offers us some clues on how sports should be. In fact, in light of Jesus a whole new conception of sports is demanded. Needless to say a re-examination of sports may be a bitter and traumatic task for a society as permeated with sports (and war) as is ours.

Coaches, players and fans place primary emphasis on winning games rather than on team cooperation as an end in itself. Victory is the goal and the rest is of little consequence. The people of Israel present a stunning contrast to our "win mania." They seem to be a singularly unsuccessful people; during 3,200 years of existence, barely 100 years are marked with greatness. Yet the Old Testament seems at least as concerned with the development of cooperation within Israel as with its failure to "win" its freedom. Similarly it seems evident that Christ spoke of loving and caring for our neighbors far more often than he spoke of fighting enemies. To make cooperation secondary to victory is

to worship competition and power and ignore love.

Throughout history, victory and power have been attained by organization. In athletics this takes the form of regimentation. Man's perennial quest for finding and creating order in the world seems to manifest itself on our athletic fields. Our intolerance for diversity in the human community seems satiated by the manufactured homogeneity of the players. Even the coaches' demand that their players have identical short hair styles and wear team blazers seems contrary to the Christian celebration of the uniqueness of each individual. Paul said: "By the grace of God I am what I am." Surely even the most "open-minded" coaches would be disgraced by the diversity of Jesus' rag-tag bunch of disciples. Ironically, the early church shunned the conformity game. It did not build its strength on the uniformity of its members, but rather on the celebration of their diversity in Jesus Christ.

Most athletic fans enjoy the security of the simple rules which govern athletic contests. Needless to say there is no such comparable simplicity in the world in which we live. Even the Ten Commandments, once thought to be the rules of the game of life, have exposed us to more complexity in moral decision making than we had anticipated. We have found the world far more complex than simple.

In the midst of the most complex time in our nation's history, we are witnessing a phenomenal growth of our athletic institutions. Sports has become the national conversation, complete with its own peculiar grammar and vocabulary. It has absorbed our passions in its fantasy world of winners and losers. Sports has proved compatible with our view of the world as a dichotomy of winners and losers. In fact, we seem to retreat into sport in order to deny the complexity and ambiguity that marks the political, social, and religious issues of our time. . . The Lord's creation has become far too

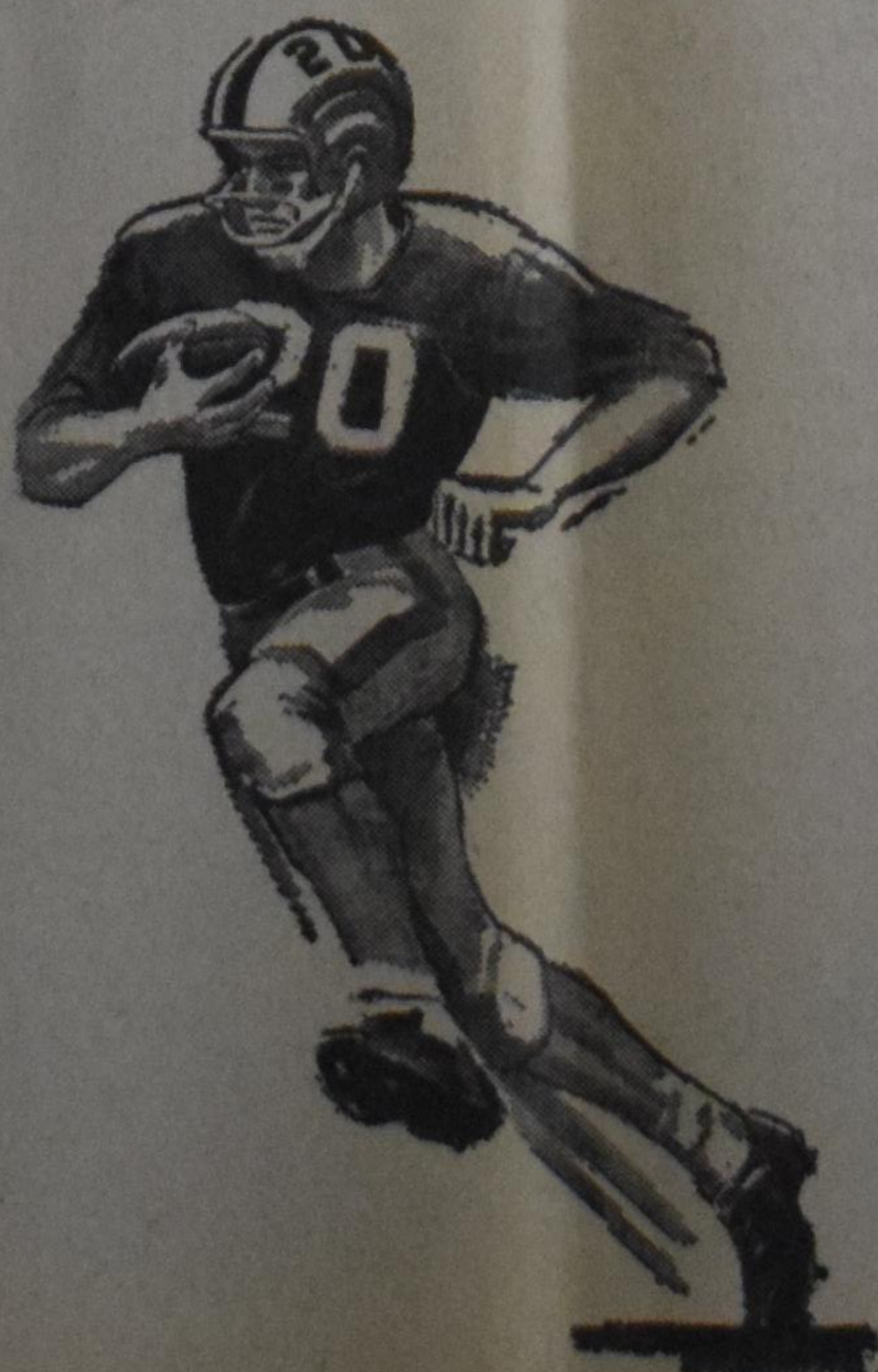
complex and traumatic to be the stuff of daily conversation; in a word, the world has become too hot to handle. Hence, in our need for simplicity and neutrality we have found respite and security in the irrelevant drama of sports. We are fascinated by the sports world's liturgies of win and lose. Tragically our fascination has become a fixation, and we are unable to move in those areas of our personal and national life where all the issues are painted gray.

There are other costs. Perhaps the most serious is that as a nation we have attempted to define the world in terms of a global athletic contest. We boast of our undefeated history of war and count the bodies of the enemy dead as if we were tallying touchdowns. The tragedy of viewing the world through win/lose perspective of sports is that we are unable to make peace with those we have defined as opponents. There is win, or lose, but no middle ground. Is it any wonder that Vietnam has become such an enigma?

Perhaps the most tragic about the sport mindset is its inability to see injustice as an ultimate determining factor in the "game of life." While Old Testament prophets rail, we deny the injustice that is all around us. "After all," we say to each other, "the breaks even out and the best team wins." That Christ was crucified as an advocate of love, that non-whites endure the injustice of racism, that a Third World farmer will not be blessed by fruit of his labor no matter how hard he works, seems cause enough to doubt that "the breaks even out." Yet the sport mindset, holding to the belief that every man has an equal opportunity to make the team, seems to dismiss flukes of injustice as if they were minor gambling scandals or unfortunate exceptions in professional sports. Injustice is undefinable in the context of the game it remains undefined in the world; injustice cannot exist in the world because it does not exist in the game. Unfortunately the world lives and grows in injustice. . . and the breaks don't even out.

We have both the hope and the right to expect that the Christian will bring different gifts to the world of sport. . . The Christian ought to be about the business of functioning as lover and giver. . . The call is to care for the world. . .

(Continued on page 2)



OPPORTUNITIES FOR MISSIONS IN BANGLADESH SEEN AS 'INCREDIBLE'

CHICAGO (EP) — A medical missionary in Bangladesh and the director of Medical Assistance Programs told an interviewer on Radio Station WMBI that the openness to "the Gospel in the world's newest country" "is an incredible thing in the history of missions."

Dr. J. Raymond Knighton and missionary Viggo Olsen, M.D., told interviewer Tedd Seelye they were received well on a recent trip to Bangladesh, and that officials offered full cooperation with American relief efforts to help returning refugees and victims of the recent war of liberation from Pakistan.

Dr. Knighton said he presented to Sheikh Mujibur Rahman an engraved copy of The Living Bible provided by its originator, Ken Taylor.

The men said there are 10 million refugees who ran away from

the military regime over into India who are now returning—sometimes to burned out houses and blown-up bridges. "We have a tremendous need to get these people underneath a roof in this next three-month period," Dr. Olsen said, "before the June rainy season begins."

The missionary said the Foundation for Airborne Relief—an evangelical Christian organization—flew a thousand missions into Biafra and has offered its services to MAP.

The men said they were amazed at the opening for the Gospel now. "Much of their own faith has been undermined by what has happened," Dr. Knighton said. "They're floundering and looking for something."

The men introduced a program they call "WEEP," the letters standing for, "Will Everyone Everywhere Pray?"

Radio Series: North American Poets Of Dutch Origin

(GRAND RAPIDS, Mich.) — RADIO NEDERLAND, the Dutch World Broadcasting System, announces a series of programs dealing with North American and Canadian poets of Dutch origin. The series, slated for the fall of 1972, is being prepared in cooperation with the Workgroup of Christian Writers of the Fine Arts Fellowship, Grand Rapids.

The first program of the series will feature Cor W. Barendrecht, author of *Somewhere a Child is Crying*, and founder of the W.C.W. The second program is devoted to Dr. E. William Oldenburg of Grand Haven, Mich., author of *Amity Avenue*. The third program features Dr. Henrietta Ten Harnsel, author of *Jacobus Revis*, *Dutch Metaphysical Poet*, and of translations of contemporary Dutch psychiatrist-poet Vasalis.

One broadcast will present Dr. Stanley M. Wiersma's translations and explication of GERRIT ACHTERBERG (1905-1962). The work, which includes the major poem "The Ballad of the Gasfitter" is scheduled for publication in a special bilingual memorial edition entitled, *A TOURIST DOES GOL-GOTHA*, through For the Time Being Press, Grand Rapids, in 1972.

Ten more poets, among whom leading Canadian poet Frederick W. Tammings, of Surrey, B.C., as well as Nick Ringma, also of B.C., and Lini Grol of Welland, Ont., James Kuiper, William H. Grinhuis, will be part of the series. Joe Veltman, grand prize winner of the 1969 World of Young Writers contest Calvinist-Contact, and contributor to For the Time Being, will be included.

Canadian broadcaster JERRY COWAN will read the poetry. Radio Nederland also plans an English language version for the use of a larger number of radio stations throughout the world. Possibilities of publication of the series are being considered by the W.C.W.

Published poets of Dutch origin who have not received an invitation to participate in the continuing series may contact the W.C.W.

at 1530 Valley N.W., Grand Rapids, Michigan, 49504, for details as to qualification requirements.

Hungarian Government Relaxes Control On Church Appointments

(The Christian Century) The Hungarian government has amended a 1957 decree which required the churches to obtain the approval of the state for all ecclesiastical appointments. In the future all appointments up to the rank of bishop can be made without prior governmental approval; though the state may still exercise a veto, it must do so within fifteen days after a proposed appointment. The state retains the right to approve or disapprove the appointment of bishops—a tradition that goes back 800 years.

Exodus Flag Added To Israel Museum

HAIFA, Israel (EP) — A weather-beaten Israeli flag that flew atop the immigrant-laden ship Exodus when it was seized by a British warship in 1947 has been presented to the Israel War Museum.

The banner had been taken as a souvenir by a sailor who was a member of the boarding party.

Exodus, filled with Nazi concentration camp survivors, had been intercepted by the British destroyer *Charity* as the Jews tried to sail through a blockade of the Palestine shore.

Ceylon Returns To Western Calendar

COLOMBO, Ceylon (EP) — The government of Ceylon has decided to drop the lunar calendar and restore Sunday as the weekly day of rest.

The decision, backed by the Prime Minister, Mrs. Sirimavo Bandaranaike, returns the calendar that was in effect before 1968, when the Buddhist "lunar months" were officially recognized.

Effective July 7, Sunday and a half-day Saturday will be holidays in Ceylon. Previously weekly time-off came in conjunction with the four quarters of the moon.

*The author is a U. of Minn. senior and an active Lutheran layman.

Church Announcements

CHR. REF. CHURCH

Called to Dresden Ont. Rev. Harry L. Downs of Grand Rapids, Mich.

Called to First Orange City Ia., Rev. John D. Hellinga of Grand Rapids, Mich.

Declined for Dresden, Ont., Rev. J. Stadt of Welland Junction, Ont.

Declined for Maranatha, Bowmanville, Ont., and Brantford, Ont., Rev. John D. Hellinga of Grand Rapids, Mich.

REFORMED CHURCH

Accepted to Calgary, Alta., Rev. E. G. Schulte of the Moravian Church.

To Mississauga (Cooksville), Ont., Mr. R. Westra, now finishing his studies at New Brunswick Seminary.

FREE CHR. REF. CHURCH

Declined for Clifton, N.J., Rev. C. Pronk of Aldergrove, B.C.

REPORT 36

CHR. REF. CHURCH

Classis Chatham decided at its session of January 12, 1972, to overture Synod to postpone a decision on "The Nature and Extent of Biblical Authority" (report 36).

Ground: the churches have not had sufficient time to study the important matters raised in the report.

The Consistory of the 'Riverside' Christian Reformed Church, Wellandport, Ont., overtures synod to reject Report 36 "The Nature and extent of Biblical Authority" and to draw up a different statement.

Grounds:

1. Report 36 is not within the given mandate.

a. It is to "evaluate critically in the light of the above mentioned study and our confessional standards the manner of interpreting Scripture presently employed by some contemporary Reformed scholars." The church is deeply concerned about the views of such scholars as Dr. H. Kuitert and Drs. Tj. Baarda. Therefore, they should be dealt with. Dr. B. Bandstra's clarification re. this issue in the Banner of Dec. 10, 1971 pp. 10f. is too simplistic.

b. It is to "serve the churches with pastoral advice." The report is too complicated and involved for anyone who is not theologically trained. We need a clear report in a language that the average church-member can understand.

2. Report 36 is too ambiguous.

a. The report leaves us to choose our own view of the first eleven chapters of Genesis. (A.S. 1971, p.486)

We need a clear but not an either or answer. The position the report takes can easily be misinterpreted and become "the umbrella under which both the pro and con on the historicity of Genesis 1 - 11 seek their shelter. (The Outlook, Dec. 1971, p. 4).

b. "Whether or not everyone is convinced that this new approach is correct, or whether everyone accepts the explanation of particular items, is not the issue. Theologians frequently differ concerning particular theories or explanations. The basic methodology underlying

this approach, however, does not infringe on the authority and reliability which the Bible claims for itself." (A.S. 1971, p.477). This statement does not do justice to the problematic of the new hermeneutical approach. Dr. Baarda speaks about "the theology of Luke". (Vu-Visies of Mens & Maatschappij, Uitgave: Vrije Universiteit, Amsterdam, N.V. Uitgeversmaatschappij De Graafschap, Aalten blz. 22.) The gospel must be interpreted. There is a gap between the proclamation of Jesus and the message of Luke that calls of reformulation. (Ibid. p.23) Dr. Baarda has a very subjective approach to the understanding of the inspiration and authority of Scriptures, and overemphasizes the human factor. "Vanuit Lucas beleving van het christelijk geloof worden de vrede en het heil die door God in het uitzicht waren gesteld gerealiseerd in 'de heilige Geest.'" (Ibid. bldz. 22)

"De Kerk baande zich een weg vanuit Jeruzalem naar Rome, traditie en verkondiging moesten worden vertaald voor mensen met een andere taal dan die waarin de boodschap voor het eerst opklonk, voor mensen die in een andere voorstellingswereld leefden dan die waarin de Wet en de Profeten kind aan huis waren." (Ibid. bldz. 23) Aren't we heading into the same direction when we say "To prevent the conversation from being misunderstood, Matthew already interprets it in the form of presentation rather than by attaching a commentary to it. In any case, whatever the reasons, here we have again the phenomenon encountered in the first example." (A.S. p. 476)

Can Sport be Christian ?

(Continued from Page 1)

And there is no room in the style of the caretaker for win/lose irrelevancies of the sport world... Caretaking is not a business of making victory but rather making life more human and blessed.

Liberation from the win/lose mythos allows one to venture into new and risky arenas for care without the baggage of a "record to protect." For the Christian, life can become a celebration of the complexity without the paranoia that comes from the fear of losing. Christ called his disciples to care where the rewards were not apparent. To have "scheduled the easy ones" to protect a record would have denied the world their blessing of care. Instead life can become a carnival in which the Christian's win/lose record becomes secondary to the people and arenas of care.

But what then becomes of athletics? Do sports have a place in the Christian community? Or are sports so divisive and dehumanizing that they are without worth? Indeed not. I believe that we can anticipate a conversion in the spirit that will produce a new vision of what sports can be.

Perhaps the new man will be able to pray a new prayer with peace and hope:

"Dear Lord: I was at the game today. I don't even remember who won. In fact I think we all won. It was a circus, a festival, and a communion all in one. I saw things I had never seen before. They made me smile. "The teams admitted the irrelevance of territory by changing ends at halftime. Players helped each other up after collisions. They smiled at each other when passes were completed. Black arms throw to white hands. It was an event and not a contest.

"Even the fans seemed involved. They yelled and laughed and cared as if the outcome were in their hands. But they knew it wasn't and did not pretend when the outcome was reached. Somehow they knew it was a game for fun and not a contest for survival.

"The athletes' graceful strides and precision moves made

the game a living work of art. The freedom of their movement seemed both a celebration and a prayer of thanks for life. "The crowd partook of the event in the spirit of love. The fans shared their bread and wine just for the joy of sharing. And when the game was over, Lord, there was peace... continued peace.

"Thank you for the game, Lord, for its parable of life, for its celebration of your creation. Peace. Amen."

Women's Action Anniversary CLAC

The Lord willing, "the Christian Labour Association of Canada" hopes to celebrate its twentieth anniversary on April 22, 1972.

What seemed impossible with man is richly blessed by God. He has given us the privilege to speak and live by His Word, also in the field of Labour relations.

Now a committee of women has a plan to present a gift at the convention in name of all the women and girls in Canada and America.

If every woman and girl would send one dollar to our treasurer, Mrs. Fred Visser, 474 Norwich Ave., Woodstock, Ont., on to your local treasurer who will gladly send it to us.

Can we count on all of you!

We sing in our churches "we love friend and foe in all our strife". Let us show it by sending our gifts of thankfulness so in your name we can make them very happy on that day!

With great thankfulness for the Pitch-In Action for C.L.A.C.

Mrs. A. Bakker, St. Thomas, Ont.; Mrs. G. de Boer, St. Thomas, Ont.; Mrs. F. Visser, 474 Norwich Ave., Woodstock, Ont.; Mrs. Anne Vanderzande Sr., 39 Norwich Ave., Woodstock, Ont., Secretary.

REFORMED FELLOWSHIP MAGAZINE

"THE OUTLOOK"

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Grand Rapids, Michigan 49510

TRAVEL DOCUMENTS

(Canadian Scene) — Two types of travel documents in addition to passports are issued by Canada, says R. J. Sutherland, chief passport officer for the Department of External Affairs.

The question put to Mr. Sutherland was: "What is the criterion for obtaining a Canadian stateless travel document before a person is eligible for Canadian citizenship?" The answer was that two types of documents are issued in such cases.

First of these is the Refugee

Travel Document authorized under the 1951 United Nations Convention relating to refugees. It is issued to persons who have fled their own countries and are unable to approach the representatives of those countries for travel documents.

The second is the Certificate of Identity. Unlike passports, these documents and certificates are "extraordinary travel documents" issued only to an omitted category of travellers who are not Canadian citizens.

"Because of this there are certain additional procedures that must be followed by the Passport Office regarding entitlement and identity and these include consultation with other government departments regardless of whether it is for a first issue or an extension.

"Residents who consider they fall into one of the above categories may make application to the Passport Office for an appropriate travel document. Only after a review of the completed application are we able to determine their eligibility for such a travel document."

TEACHERS WANTED

The John Knox Christian School, 8260 - 13th Ave., Burnaby 3, B.C. invites applications from teachers for Grade 1 with Remedial Reading; Grade 5 with Home Ec., and a male teacher for Grade 6 with French. Apply to Mr. N. J. deRegt, Principal.

Springdale Christian School invites applications for

A TEACHING PRINCIPAL and a TEACHER

for the primary grades. Send your applications to Mr. H. Meinema, principal, R.R. 4, Bradford, Ont.

The Victoria Christian School Society is in need of a

PRIMARY TEACHER

starting Sept. 1972. Requirements: Experience at primary levels, and preferably a Music Major. Kindly contact the principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

The London District Christian Secondary School, 24 Braesyde Ave., London 35, invites applications for a teacher of

BUSINESS/COMMERCIAL

and inquiries for possible openings in other subject areas. Please send inquiries and applications stating qualifications, experience and references to Mr. W. Drost, Principal.

The Strathroy Christian School requires for the school year 1972/73 a

TEACHER

for one of the middle grades, Also a

PART-TIME TEACHER

for the senior grades, preferably able to teach French. Please send all letters of application to the principal, Mr. H. Vandervecht, John Calvin Christian School, 48 York Street, Strathroy, Ontario.

Canadian Christian School of Jarvis, Ont. has

TWO VACANCIES

in grades 4-7. Please send your applications to Richard Bouwma, principal, Box 154, Jarvis, Ont.

Brantford Christian School requires an experienced

TEACHER

for grades 1-2 combined. Enrolment less than thirty pupils. Apply to Miss R. Van Westenbrugge, princ., 7 Calvin St., Brantford, Ont.

The Education Committee of Calvin Christian School of Hamilton invites applications for

TEACHING POSITIONS

for the intermediate grades for 1972-1973. We encourage applications from teachers knowledgeable in the teaching of art, music, girls P. E. Please request an application form from the principal, Mr. W. H. Hultink, Calvin Christian School, 547 West 5th St., Hamilton 41, Ontario. Phone: 385-2045.

Drayton needs a

TEACHING-PRINCIPAL

for the school year 1972-1973. A new home available on the school premises. Please forward all correspondence to the principal, Henry Schaly, P.O. Box 141, Drayton, Ontario.

Immanuel Christian School of Lethbridge, Alta., requires

TEACHERS

for junior high school, social studies and music. Send all inquiries to Mr. H. Konyonenbelt 802 - 6th Ave. N., Lethbridge, Alta.

The Sarnia Christian School invites applications from male and female

TEACHERS

if possible with experience. Letters to Mr. A. Hengstman, 1273 Exmouth St., Sarnia, Ont.

The St. Thomas Ebenezer Christian School invites applications for an experienced

TEACHER FOR GRADES 5 & 6 preferably one able to teach French. Please send your application forms (NUCS forms if possible) to the principal, Joseph Van Beek, 77 Fairview Ave., St. Thomas, Ontario.

Ladner Christian School seeks applications from

TEACHERS

for grades 1 through 4. For more information contact Mrs. J. Westhof, 4763 - 54 A St., Delta, B.C.

Thunder Bay Christian School will be in need of a female

TEACHER

for the combined grades 3 and 4 for the 1972-1973 school year. Some experience preferred. Applications to be sent to the sec. T. Bakker, R.R. 3, Thunder Bay "F", Ont.

Abbotsford Christian School, located in the beautiful Fraser Valley of British Columbia, is in need of

TWO TEACHERS

for the school year 1972/1973. One for one of the lower elementary grades and one for grade 7, who must be able to teach French in the Junior High School. Direct your application or inquiry to the principal Mr. John Kampman, P.O. Box 175, Abbotsford, B.C.

TIMOTHY CHRISTIAN SCHOOL WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the school term 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL
28 Athens St., Hamilton 41, Ont., Canada

invites applications from SECONDARY TEACHERS in the following subject areas:

BIBLICAL STUDIES (Gr. 9-11)
GIRLS' PHYSICAL EDUCATION (Gr. 9-12)
MUSIC, ART (Part-time, Gr. 9, 10, Sr.)
DRAFTING, HOME ECONOMICS (Part-time, Gr. 9)

For further information and application forms, contact the Principal, Mr. R. Klapwyk; 416-389-3411 (School); 416-383-8221 (Res.).

TORONTO DISTRICT CHRISTIAN HIGH SCHOOL
BOX 527, WOODBRIDGE, ONT.

has an opening for a teacher for

FRENCH

and for a teacher for

ENGLISH

Please correspond with Mr. John E. Top, principal.

CALVINIST - CONTACT CHRISTIAN WEEKLY

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We are
over
the
top!

\$52,000

\$50,000

\$45,000

\$40,000

\$35,000

\$30,000

\$25,000

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\$15,000

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Thank
you!

PUBLIC RELATIONS

The issue of Christian vs. public school education has been raised innumerable times in our columns. As we bring it up again, we are fully aware of the fact that in the matter of Christian education we have nothing new to offer.

That we present the issue again is because we feel that the minds and opinions of our readers are unnecessarily divided on this point. In this issue we publish an article by Mr. George Yntema of Hamilton, Ont., in which he suggests that we appeal to Caesar, or in other words that we bring the matter of double taxation to the courts. We believe that this article deserves careful consideration.

However, it would not be superfluous if in the meantime we would give the whole matter of double taxation another thought. In the province of Alberta a grant is given of \$150.00 per year per student attending a private Christian school. But in other provinces, and notably British Columbia and Ontario, there is no possibility whatsoever that any grant will be given. It seems at least in these provinces that the Christian school supporters are at the end of the rope. Probably Mr. Yntema's article has been written with that lack of perspective in mind.

When we talk about the double tax which parents of Christian school students have to pay we are almost used to the "injustice" which is done to these parents. Sometimes we have even used stronger language. It seems that we have talked and thought that way only from our point of view, without giving due consideration to the thoughts of the people who were supposed to give us a grant.

Let's take an example, which, it is gladly admitted, falls short on many points, but nevertheless may serve our purpose to make clear why people are against giving grants to Christian schools.

Every town or township has a fire department or brigade. Such fire-fighting equipment is for everyone in town or in the township and can be called in when needed. Suppose there is a group of citizens who are not satisfied with the equipment or with the way the fire-fighters operate or with whatever complaint they may have. So, since they don't want to use the fire-department, they start their own private fire-brigade. We doubt whether the government would agree with such action, but suppose the government does. Then that town or township has two fire-departments: one is owned and is paid for by the community, the other is privately owned and paid for by the private group who does not want to use the town's fire-department. But after some time the private group comes to the town council and asks for support. Would the council give that? Most likely not. They would say: there is no need for your private fire-department, ours is sufficient to fill the needs of the town.

Is the private Christian school not similar to this imaginary fire-department? Supporters of the Christian school will probably say, no. But if we are talking about public grants or subsidy, we are not in the first place interested in what supporters of the Christian school say, but we want to know what supporters of the public school say. They will say, just as the town council with the fire-department would say: we have a public school which is supported by the tax moneys and you may make use of it, without extra cost. If you want a private Christian school nevertheless, we will not make objections, but you have to carry the burden yourself.

It seems that here lies the first task of the Christian school. In the eyes of the supporters of the public school there is no injustice in what we call the "double taxation". And no one will ever convince them of the contrary.

The onus is on the Christian school to convince the people, the law makers included, that education is not the prerogative of the government but of the parents. That is the crucial point. There is where all our attention should be. As long as that is not made clear, the battle will go on and the end is not in sight. We have to convince both the public and the government that parents have the right and the duty, that they have to decide what kind of education their children should receive. This is a matter of public relations of our Christian schools, and everyone who knows our schools, also knows that precisely the public relations have been treated as a stepchild.

We have to give this a serious thought. As a parent I am in the first place responsible to God for the upbringing of my children and this is a point which should at least find response among other than reformed Christians.

D.F.

Let's Play Chess

Editor: Charlie Hess

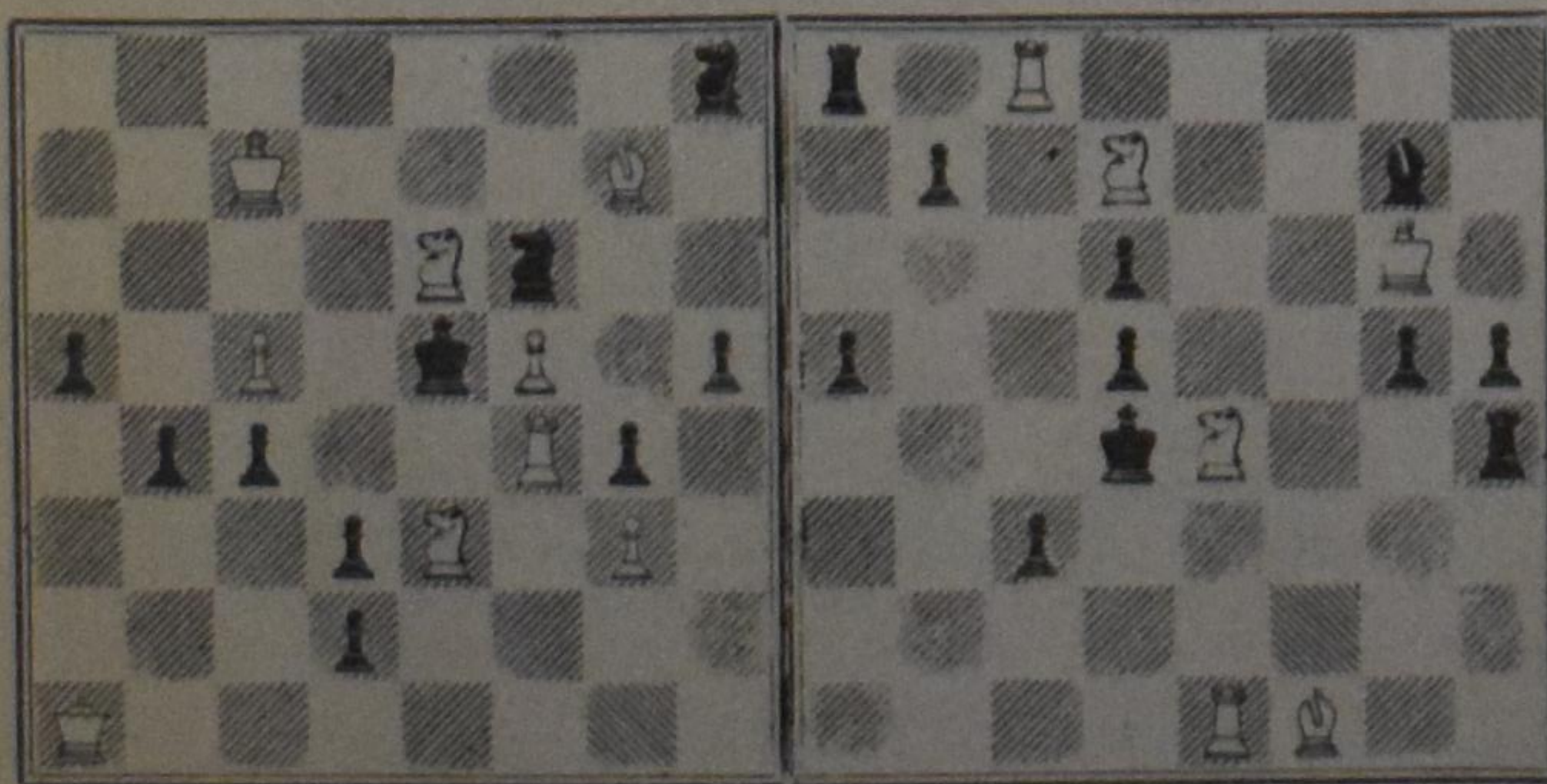
FIRST SERIES OF PROBLEMS IN FEBRUARY

484

Th. Kuner, Germany 1959
11

485

TOUW HIAN BWEE,
INDONESIA 1961
11



3-m 8 3 pts. three 2-movers 6 pts.
1. as diagram
2. white K at QB1 (c1)
3. white K at QR3 (a3)

Notes

1. This time I present the same problems you found in the first series of January, but cheer up: they appear corrected!
2. The three-mover is still difficult, although one white Pawn has been added. Remember: it was a first-prize winner some time ago. Full solution is asked for: keymove, threat if any, plus all variations (different black moves which cause different answers by white.)
3. The third Rook has been changed into a white Bishop. In the three positions you should indicate three keys plus threats, if any.
4. Send solutions of BOTH series, after the second one will have been published.

Christians... Politics... Canada... What is their future?

(Report of the Annual Meeting of the CJL Foundation)

By JACK de KLERK (Toronto)

"The healing hand of the Gospel has more than five fingers, and politics is one of them." This is what Dr. Bernard Zylstra had to tell his audience at the Annual Meeting of the CJL Foundation on February 26th. And while the doubter may well question the amount of healing that this hand has done in Canadian politics, the tone of that meeting suggested that the Canadian political scene may well be in for a change. From that meeting emerged an organization which is dedicated to developing a political consciousness in the Christian community of Canada, and on that basis welding Christian citizens into a national political movement. It is undoubtedly because the Christian community has failed to do this in the past that today we still hear the voice of the doubter saying, "Where is your God?"

Historically important meeting

That congregation of three hundred at the Humbergrove Vocational School in Rexdale, Ontario was of great importance for Christians in Canada. First it was the result of the historical merging of the Alberta-based Christian Action Foundation (CAF) and the Ontario-based Committee for Justice and Liberty (CJL). The CAF has in the past been concerned with the educational equality issue in Alberta, and has made certain breakthroughs in that province for government financial aid to Christian day schools, thus providing Christian parents greater opportunity to educate their children without discrimination. The CJL has primarily been involved with the right of Christian workers to support the labour organization of their free choice and to refrain from joining and contributing to secular trade unions. The merger of the two groups, however, is more important than their mere coming together and cooperating on their respective interests. The CJL Foundation, as the new organization is known, is making a point of not being "interest" or "issue" oriented. Such organizations can never outlive their issue. But, as the motion passed at the end of the morning business session said, "the CJL Foundation is to be restructured into a political organization rather than a civil rights group." Zylstra in his speech later that afternoon discussed some of the implications of being politically oriented rather than civil-rights oriented. A truly political movement must be able to present to the government a total political option. It was the conscious, willing effort of turning in this direction which was the second important aspect of this historic meeting.

The turn to politics

From the opening words of the Chairman, Mr. Henk Kuntz of Toronto, Ontario, at 10:30 a.m., calling the audience to follow the Spirit where it may lead, until the closing words of Dr. Zylstra's keynote address: "Do Christians have a Political Future?", where he quoted Newfoundland's former

Premier Joey Smallwood, "It's not where you are; it's where you're headed that matters", those present felt that it wasn't the "same old thing" which they were experiencing. At both the morning and the afternoon sessions there was no quibbling over small things, but rather a concerned interest in living obediently before our Lord. As Executive Secretary Gerald Vandezande later said, "There was no fundamental dissent. There was no real quarrel with the thrust of the direction which the CJL Foundation is taking, and those there, out of a real sense of commitment, trusted the leadership." Vandezande said that he had hope that the CJL Foundation could continue to grow, and draw more support from the Christian community, but added, "There's a pile of work to be done."

How do we go?

The difficulties and precisely what needed to be done were discussed at the morning business session. This included an examination and review of the past year's efforts (the Annual Report, presented by Louis Tamminga), the budget, the choosing of a Board of Directors (John Batelaan of Rexdale, Ont.; Peter Dale of Agincourt, Ont.; Frank de Vries of Vancouver, B.C.; Henk Kuntz of Toronto, Ont.; Lyle McBurney of Ottawa, Ont.; Louis Tamminga of Willowdale, Ont.; Ben Vandezande of St. Catharines, Ont.; and Jim Visser of Edmonton, Alberta were elected) and the "Report for CJL's Future in Civil Rights and Politics" written by Gerald Vandezande. This report and the discussion dealt with the problems: What is the Christian's view of government? What is the government's task? How can we as a Christian political community relate to others and to the government? We realized that these questions were not easily answered, but before we can really go anywhere we must be able to say something about them. As a result a "research centre" for the CJL Foundation has been proposed.

The biggest problem was probably the internal structure of the organization. How are the various groups across the country going to relate to each other? Are we to have the same organizational structure as our secular cousins, or are we going to forge a new Christian path to lead the way? How can we make sure that we grow, grow together not leaving the greater numbers, the grass-roots behind? One suggestion made by Ben Vandezande, representing a group from St. Catharines, was that local groups be organized into cell groups, helping each other locally, and keeping in contact with the others through a central office. An older lady suggested that because women should "do more than just make coffee and sandwiches," we must remember to leave room for them in the new organization. The matter of relating to Christians in other political parties was brought up as well, and discussed. In this matter it is not easy to say what must be done. Some (e.g. Robert Thompson) have good positions, and it would not be wise to suggest that they immediately give them up in favor of a Christian political

organization. Rather, we would encourage them to boldly stand up in the Name of our Lord Jesus for what they believe. Also, the rest of us should not concern ourselves with trying to "take over" the humanists' organizations, but on the foundation of Christ, build our own as a witness of His grace.

Passive or active citizens?

After a very spirited morning session, many felt that the afternoon might be anti-climatic. But we were not let down by Dr. Zylstra's address. Instead his dynamic, his excitement for Christian politics, his concern for being responsible and thorough, captivated us. From our present murmurings in the great shadow of the "super-powers" Christians must take up the task of crying out in hope, "How do we sing the song of the Lord in a foreign land?". Picking up the thread of the morning's activities, he suggested that Christians become communally both conscious of political affairs and active in them. In the past we have been passive citizens, claiming certain rights. Now, he said, we must become active citizens, recognizing our responsibility as citizens for what the government does. "The 'state,'" Zylstra said, showing evidence of the kind of research needed if the CJL Foundation is ever going to present total political options, "is a community of citizens for the administration of justice." This means that the Christian is one of a number of parts of a "justice-doing" community, and we must be contributing our share. We must, as the people of God be doers of His Word. Without the contributions of Christians, we can never expect the state to really bring about the justice the Bible talks about. Also, if we do not contribute, we fail to give the witness that only Jesus Christ can bring: true justice for all members of the state.

The scope of politics

To give us an idea of the context in which we may begin to think, Dr. Zylstra outlined what he thought were the basic components of the state and in what terms these should be discussed. First, there is the internal structure of the state, where he mentioned passive and active citizenship, and government (office) and the channels to it, and the inter-relationships of these parts. Secondly, he mentioned the external structure of the state by which he means how the state relates to families, businesses, schools, churches, etc., (the principle of sphere sovereignty is most important here). Finally, he mentioned the matter of inter-state relations, or international relations. This he called the "most important area of future politics", citing the recent talks of Nixon and Chou En Lai as an example.

Proposals

The second half of the address dealt with some concrete proposals which the CJL Foundation might consider. He cited three proposals which should be carried out simultaneously:

- (1) The development of a Christian political option, this being done in a research centre;
- (2) The development of a grass-roots political consciousness; and
- (3) The development of a Christian political-action front.

With regard to the first, he suggested close cooperation with the political science department of the Institute for Christian Studies to work over fundamental issues. The development of a consciousness, he said, depended upon the distribution of literature, and the people reading it. He suggested books like: H. E. Runner's *SCRIPTURAL RELIGION AND THE POLITICAL TASK*; Bob Goudzwaard's *CHRISTIAN POLITICAL OPTION*; Albert Gedraitis's *SHIP AND POLITICS*; and Abraham's Kuyper's *CHRISTIANITY AND THE CLASS STRUGGLE*. He mentioned especially the need to contact young people. Thirdly, the Christian-action front is needed, he said to create a meaningful link between a conscious Christian citizenry and the political decision-making centres.

Zylstra concluded by suggesting that the title of his address was really wrong. Only the man of no faith would ask whether the Christians have a political future. The real question he said is, "Will the Christian stand up and bring true justice and peace to this country? Is there a future for Canada?" Today, Christians are trusting in Pharaoh's house. But tomorrow, will they put their trust in the "Word of God, for man, the Word which is from everlasting, which holds 'from sea to sea'?"

The significance of the move from the localized issues of education and labour to the development of a political movement can hardly be over-emphasized. In doing this, they have decided that the time has come to stop just claiming our rights, but now also to show the way, thus unmasking the religious character of secular government. This does not mean that the CJL Foundation is going to run candidates in the next election. Gerald Vandezande said that while "strictly speaking the CJL Foundation has become a political party, I think personally that it is better not to refer to it as such. Rather it is the beginning of a Christian political movement. The minute you call it a party, everyone expects you to run candidates. The CJL Foundation won't do that until the Christian political consciousness has been built up." By running candidates we will be forced to accept the issues that are put before us, and because politics in Canada is not principally oriented, these issues are usually the wrong ones. In these first years we must be concerned with bringing the right issues to the fore. That means that the CJL Foundation's first aim is to seek to live obediently in the way of Jesus Christ. But once you are on this Way, there is no turning back.

*Jack de Klerk is a student in political science at the Institute for Christian Studies in Toronto. After two years at the University of Lethbridge (Alberta) and one year at Calvin College in Grand Rapids, Michigan, he graduated from Calvin in 1970. He is in his second year at the ICS.

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Does China Change?

Among the people who accompanied President Nixon on his historic trip to mainland China was Forrest J. Boyd, White House correspondent for the Mutual Broadcasting System.

Being interested in the fate of the Christians in Red China, Mr. Boyd got some briefing from people of "World Vision's China-watching post" and from Rev. Richard Wurmband. In CHRISTIANITY TODAY of March 17, 1972, Mr. Boyd reports on his visit to China and quotes several questions and answers from an interview with a priest in Peking. Mr. Boyd is a Presbyterian but he was accompanied by two American Roman Catholics.

From the answers he received it became clear that the priest would not or could not talk openly, and that the entire conversation was transcribed on a recorder. Here are some of the questions and answers as CHRISTIANITY TODAY reports them:

Despite the fact that the church is not connected with the Vatican anymore, is the belief and the order of service the same? The religious ceremonies, our services are the same.

Has Father been out of China? No.

Does the government allow complete freedom of worship? There is complete freedom for religious belief. It is stipulated in the constitution.

Why are there no altar boys, no little boys to assist at the services? Well, the educational undertakings in China have developed considerably, and at the age of 7, the children go to school. In order not to hinder their education, the parents don't want them to come here, to be what you call them, altar boys.

Is Father aware of the fact that a famous American bishop named Walsh was a prisoner of the People's Republic for about twenty years, and was released recently? I read it in the newspaper.

During the time he was prisoner or when he was released? I read news items about when he was arrested, and I also read the news item about his release. He used the priest's cloak with religion and carried out espionage activities for the CIA.

Does Father believe that? Yes. We have heard that some Catholic believers were put in prison at the time of the liberation. Is this true, and if so, are they still in prison? Well, I know of no such information regarding your question. Maybe there is such information spread. They are slanders spread by those people with ulterior motives, and those people who are arrested. It is not because of their religious belief, but it is because they have carried out counter-revolutionary activities. That's why they were arrested. And in our country there is full, complete freedom of religious belief.

In his answer about Bishop Walsh being an agent of the CIA does he believe that this applies to all of the foreign missionaries who were in China? Were they espionage agents? Were they considered that? Not all of the foreign missionaries are of the type like Walsh. As you know, in old China, China was a semi-feudal, semi-colonial country, and the religious undertakings in those days were in the hands of the foreign missionaries. After the liberation many of these foreign missionaries realized that the consciousness of the Chinese people has enhanced, and when they saw this, many of them applied themselves to leave China after the liberation. So many of them left our country. There are also foreign missionaries who use their religion as their cloak and carried out activities that are detrimental to the interests of the people. With regard to these

people, some of them were deported out from China and some of them were arrested, according to law. Not only Walsh was arrested because of espionage activities he carried out; there is also another Italian called Martino. . . On October 1, 1950, he attempted to shoot in Tien An Men, because October 1 is a national holiday and people are celebrating the national holiday in Tien An Men. And this person, Martino attempted to shoot in Tien An Men in order to kill the leadership of our country and with the people the government arrested him according to law.

The Father was French-educated? By French priests? Yes.

Do you speak French? No. When we studied, we studied Latin.

The seminary you went to was here in Peking? Where you studied to be a priest? Yes. In Peking.

All Chinese priests then on the faculty? There were also French faculty.

Were they spies, the ones on the faculty then, or were they good priests? Well, among them, there were some good and there were some bad.

Do the Chinese priests marry now since the liberation? No, they do not marry.

You say there are no more altar boys, and I understand very few young people come to your church. Therefore, they will not be church-goers, they will not be practicing Catholics, let's say. Does that mean eventually the Chinese Catholic church will die out as the old members die off and one day there will be no Chinese Catholic church, because everybody will be dead? Well, China is a country of multi-religions and multi-nationalities, and in our country we have the freedom of religious belief.

How many come to the church? If they come in big numbers, as many as 500. But in times when there are a very few people, just a few.

Mostly old people? More old people, and fewer among the young people.

Do you know if there are any Protestant churches in Peking? There are.

Do you know how many or what the names are? We don't know, but we know that there are.

Is there a bureau of religion or department of religion in the government? There is a civil-affairs bureau in the government, and they also handle the questions of religion. If there is any problem involved with the church, then we may ask their assistance.

Father, do you feel as close to

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What contribution do you think the church can make to society in China under Chairman Mao and the People's Republic? Well, we are doing our part together with the people of the whole country in construction of socialism in our country.

The announced doctrine of Communism is atheism. Chairman Mao, and I suppose Premier Chou En-lai, are atheists, as are many other officials. I would think. How does he feel about serving the purposes of a government whose leaders don't believe in the existence of what he says a mass for? Well, the Communists are atheists, but this will not hinder us from our contribution to the construction of socialism. There are policies as formulated by the Communist party that provide for those people who believe in religion, provide a freedom of re-

ligious belief, so in this way we can construct socialism together with the people of the whole country.

From these quotations it is clear at this moment there is no indication that China is officially anxious to have closer contact with the churches of the West. What holds for the Catholics holds for the Protestants as well.

Chinese people in America are not hopeful either. Many evangelicals are asking whether Red China will open up for missions as a result of Mr. Nixon's visit to Peking. Of course nothing is impossible with God, but the expectations of Chinese Christians are not very high. CHINESE FOR CHRIST, INC., a christian organization with headquarters in Los Angeles, has distributed a four page folder in which "an

accusation against the U.S. imperialists of their aggression in China through Christianity" is printed. In this article the whole christian endeavor in Red China is labelled as an American political instrument for the purpose of transforming China into an American colony. This accusation indicates that officially there is no change in communism whatsoever. It is not so much what WE think the communistic attitude is, but what communists say their attitude is. And the report of CHINESE FOR CHRIST, INC. is not encouraging.

This all means that Christians all over the world should not slack down in their prayer that God Himself will change the hearts of those who now vehemently oppose the church of the Lord, so that the whole earth would be full of His glory.

"THE ESCAPE FROM THE HOME"

REV. RALPH HEYEN

PINE REST CHRISTIAN HOSPITAL CHAPLAIN

Our subject for today is "The Escape from the Home". It seems today that many members of the family do all they can to escape from the home. Home becomes a place where they eat, they sleep, and they park their car, but few people like to stay there for a longer period of time. Staying home is like a punishment. A mother will complain "I haven't been out of this house for two whole days," and it's a complaint that should make others feel sorry for her. Mothers often find homework to be depressing and boring, and there are reasons for this, for much of the work that is done is routine and calls for constant repetitions. You make the beds knowing that tomorrow you will have to do the same thing all over again. You wash the dishes knowing that after the next meal the whole process is to be repeated. For mothers it is often not just an escape from home, but also an escape to something outside of the family. It's not just an escape from something, but it's an escape to something.

Many of the things in which women become involved are really hard work. Some find a full-time job outside; others rush from one committee meeting to the next; some work as teachers, or assistants, or room mothers, or cooks and waitresses at church suppers. After feeding the family or providing food for them, it must be hard work to be engaged in such activities, but there seems to be some satisfaction in it. At least while they have escaped from home.

Now I know some fathers are a bit perplexed. They have worked hard to get a nice home, one that compares favorably with others in the community, one where each one of the members of the family will fit in well. They come home from their work and they would enjoy just sitting in an easy chair, to enjoy the quiet of their own castle, but he finds that his wife has arranged for him to go out somewhere. Or, if he is to stay home, there is that leaky faucet that must be fixed or the windows have to be put up, and so he often escapes from home by joining a bowling league, a little fishing or golf on Saturday, or he gets involved in some do-it-yourself project that will fill in his evenings, so at least he can escape from the family if he can't escape from the house.

The children as they grow into their teens are also eager to get out. They have many activities at school and church or the community. This helps them to get out of the household chores. It gets them away from parents who try to run their lives for them. Many when they get to be eighteen or twenty feel that they should get out all together. Now going to college is a nice legitimate and safe way of getting out, but others will join with some friends and get an apartment, often over the protest of their parents. But the strange thing is that when they move into an apartment, this in turn becomes a home from which they will try to escape by being gone as much as they possibly can.

Now it would seem that a family could be more than this. The home of today can be an interesting place. There is often a recreation room for games; the T.V., the Hi-Fi for music and for entertainment. There are creative hobbies in which people become involved. Compared to the situations in the homes of our grandparents, today's home is a palace with all the magic things that people could wish for. What then is all this mad rush to get away from home? It's not something reasonable; in fact it's a bit ridiculous. When people spend all this money to buy and to keep up a house, you would expect that they would really want to spend time there and to enjoy it. It seems strange that people want to move away from the family in part of a restless search for something else. It's hard to stay in one place very long anyway. We have to keep on moving from place to place. There is an inner restlessness that makes us seek for something different, something new. We have to be on the go, but it's even more of an indication of the mixed up values with which people live today. We have nicer homes. We have nicer houses rather but we don't really have better homes. A nice house in the right community with all the gadgets that you can buy on easy payments do

Pastoral Counselling

not really make up a home. It is part of the stress on the individual in society. We don't feel the need of belonging to a family.

In our rush to get away, we avoid being close to others; and in our rush to avoid closeness experienced at home, we get involved with many things that are of lesser value. The things outside of the home do not really touch our feelings. We're merely trying to escape the kind of closeness that the home offers, and in our culture with its stress on the individual, the unity of the family is left behind. The relationships of parents and children become more distant and remote. I frequently hear young people say, "I don't really know by parents very well." Now this is not just the fault of the parents; the children contribute to this also, but it is part of our culture. We're afraid of closeness. I dare say that in former days, when as a boy I lived in farming communities, even though these people lived on a hundred sixty acres of land, there was more closeness than there is today among people who live on sixty foot lots. Whenever they had to thresh, they had to get together; whenever a barn had to be built, they would join together as a group; whenever there was special activities in the community they joined together. Oh, I know it wasn't always ideal, but they were concerned about each other. Today it is possible that there is serious illness in the family next door and the neighbor doesn't really know about it. People needed each other more in the former age. Today each one of us is able to take care of himself.

Now to make the home the kind of place it ought to be, we've got to spend some time there. You can talk about the quantity of the time as well as the quality of the time. I know Bobby Kennedy used to say he didn't spend too much time with his children but he said it doesn't depend upon the quantity of the time but the quality; but you're not going to have any quality if there's no quantity. The two go hand in hand. The life of a family must be a home, a whole, a unit in the church or in society. Edgar Guest suggests that it takes a heap of living to make a house a home. If the home is to function at all we must learn to live there, and live together in a spirit that makes it pleasant for each member. This isn't easy, for often one or the other of the members if the family is going to get hurt, is going to be left out.

The Christian home should have a higher sense of unity; the unity that is found in Christ. A patient at our hospital who had returned home said, "The one thing we have learned is to value each other's company, especially since we have been separated for about two months." In the meantime they had also learned to know each other better and to share their feelings one with another, and it's too bad that people have to learn these things in that way. There is a much easier way, just practice being together, living together, and sharing with each other. I often think back on the days when we used to go out with our family in a camper and we would spend time with the whole family crowded into a unit which is smaller than our bathroom at home. But to me those days of camping with our family leaves some of the most precious memories. This was living together in a far more real sense than in an eight room house. Sit down sometime and look at your home and ask yourself how often you have been there together in the last few months. Then maybe we ought to do something about it, because we've got to learn to live together, if we are going to share feelings with one another, if we are going to be of an influence one upon another. Parents are not going to be able to influence their children if they don't spend time in the family. The examples that we set by flitting around from place to place and always being on the go, living in a car almost as much as we live in our living room is going to be an example for our youngsters so that they too are going to feel that the best way to live is to live on wheels, as they say nowadays. Learn to live together; for that's why God planned the family.

OUR THOUGHT FOR TODAY: God knows the resources of the human soul better than we do ourselves, and God promises that He so weighs the trials and the temptations that He will match them with strength so that we will be able to face them. We have to learn to live according to that promise.

NA PASEN

Het is weer voorbij. De paas-reclame in de winkels is opgeborgen en de overgebleven paaseieren worden omgesmolten tot andere chocolade-figuren. Het heeft weer dienst gedaan en wij moeten een jaar wachten tot het weer Pasen is.

Zo gaat het nu eenmaal. Het leven staat niet stil. Ook al zouden wij het mooie van Pasen willen vasthouden, wij worden door het leven meegesleept. Wij moeten verder.

Zelfs de bijbel schijnt ons daarin voor te gaan. Alle evangeliën houden bij Pasen op. De evangelieschrijvers hebben nog niet het paas-evangelie verteld, of zij houden op. Na enkele verschijningen te hebben gememoreerd, schijnen zij niets meer te vertellen te hebben, behalve Lukas, die verder gaat met zijn boek de Handelingen der Apostelen. Maar Mattheus, Markus en Johannes doen er het zwijgen toe. Licht daar misschien een bedoeling in?

Johannes verhaalt, dat na Pasen de discipelen terugkeerden tot hun oude beroep. Voor hen was het blijkbaar ook afgelopen. Zij gingen vissen, — maar zij vingen niets. Plotseling staat iemand in de vroege morgen aan het strand, die zegt dat zij het anders moeten doen. Als zij daarop extra veel vangen, gaat het als een flits door hen heen: het is de Heer!

Aan land gekomen gebruiken zij samen een maaltijd. Samen met de Heer. Maar niemand durfde vragen: "Bent U het?" Het zal dan ook wel een zwijgend maal geweest zijn. Maar na het eten opent Jezus de conversatie. "Simon, zoon van Jona, hebt ge Mij lief?"

Wat een vraag! Wat doordringend! Het is niet PETRUS, hebt ge Mij lief? Maar SIMON, zoon van Jona, zoon van je vader, hebt ge Mij lief? Al het officiële van zijn apostelschap, waarop hij misschien zou kunnen bouwen, valt er af. Simon, kind van je vader, jij persoonlijk komt voor de vraag te staan: hebt ge Mij lief? Tot driemaal toe. Geen introductie, geen inleiding, geen omschrijving van een taak. Zo maar, zonder omweg.

Daarmee worden wij na Pasen de wereld ingestuurd. De Heiland is naar Zijn Vader teruggekeerd, toen Zijn missie op aarde volbracht was. Hij heeft de schepping voor Zijn Vader gered. Maria moest Hem niet proberen vast te houden, want Hij woont hier niet meer. Hij laat nu het verdere van Zijn werk aan Zijn geredden over. Hebt ge Mij lief?

Dat was maar niet een vraag die er Petrus toe brengen moest zichzelf te onderzoeken of er wel liefde voor de Heiland in zijn hart was. Zo kan de Heiland het niet bedoeld hebben. Hij had Petrus wel gezien toen hij uit de boot sprong zodra de discipelen ontdekten, dat Hij het was op het strand. Bovendien behoeft de Heiland niet te wachten tot Petrus met het onderzoek van zijn hart klaar zou zijn om te zien of er liefde voor Hem was. Hij wist immers alle dingen, ook of die liefde er bij Petrus was, en of die liefde er bij ons is. Nee, het was veel meer zoals met een bruid, aan wie de bruidegom vraagt of zij hem liefheeft. Die bruidegom verwacht dan niet dat zij zal zeggen: daar moet ik eerst eens goed over denken, daarover moet ik met mezelf te rade gaan. Natuurlijk niet. Als die bruidegom dat vraagt, dan raakt die bruid in extase, dan zal ze de deur van haar hart openwaaien. Zo, in die zin, vraagt de Heiland ons: hebt ge Mij lief?

Daar kan maar één antwoord op komen. U weet dat toch, Here, U hebt zelf die liefde in mijn hart geplant!

Die vraag komt na Pasen, tot ons allen. Hebt ge Mij lief? Daarmee moeten wij verder. En Jezus verwacht niet, dat wij zeggen: misschien, soms wel en soms weet ik het niet. Hij verwacht het enige antwoord wat op die vraag mogelijk is: U weet alle dingen, U hebt het zelf in mijn hart gelegd, U weet dat ik U liefheb.

Dan heeft Pasen ons iets gedaan. Dan kunnen wij afscheid van Pasen nemen, omdat wij de Heiland in de ogen hebben gezien en wij van Zijn liefde overtuigd mogen zijn. Maar tevens dat Hij — dank zij Zijn genade — van onze liefde overtuigd kan zijn. En dan mogen wij — opnieuw dank zij Zijn genade — die liefde uitstralen, — waar wij ook zijn, wat wij ook zijn, waar wij ook werken en waar wij ook actief zijn.

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VERZOENINGSLEER IN DISCUSSIE

Uitvoerig heeft de synode van de Geref. Kerken in Nederland (syn.) gesproken over de bezwaren tegen de verzoeningsleer, die de Amsterdamse studentenpredikant dr. H. Wiersinga ontwikkelde in zijn proefschrift over de verzoening, waarop hij promoveerde tot doctor in de theologie aan de Vrije Universiteit. Na een vergadering die duurde van 's morgens 9 uur tot 's avonds 11 uur kwam de synode tot de conclusie dat dr. Wiersinga's opvattingen inderdaad afwijken van de belijdenis en dat er verder met hem moet worden gesproken, omdat hij wel instemt met de boodschap over de verzoening, die de synode in oktober 1971 heeft uitgegeven.

Wij laten hier de letterlijke tekst volgen van het met algemene stemmen genomen synodebesluit:

De synode heeft kennis genomen van:

a. De bezwaarschriften, die zijn ingebracht tegen de verzoeningsleer zoals die is voorgesteld door dr. H. Wiersinga in zijn dissertatie "De verzoening in de theologische discussie", door een handelseditie onder de algemene aandacht gebracht.

b. De brief van de kerkeraad van Amsterdam (7 januari 1972) met bijgevoegd rapport.

De synode overweegt:

a. Dr. Wiersinga wijst in genoemd werk bepaalde uitspraken in de belijdenisgeschriften betreffende de verzoening af; met name in art. 20 en 21 van de N.G.B. de uitdrukking "het voldoen en dragen van de straf der zonde door Christus" bitter lijden en sterven; het leggen door God van onze zonden op Christus; het stillen van de toorn Gods met volle genoegdoening; het lijden tot vergeving van de zonden", in de vragen en antwoorden 11, 12, 13, 14, 16, 17, 56 en 60 van de Heidelbergse Catechismus woorden als de volgende: "dat de toorn Gods tegen de zonde een eis van Gods gerechtigheid zou zijn; dat aan Gods

gerechtigheid genoeg geschieden moet; dat de gerechtigheid Gods vordert, dat voor onze zonden betaald wordt; dat Christus de last van de toorn Gods dragen moest (zie ook z. 15); dat om des genoegdoens van Christus ons vergeving van zonden wordt verleend, en de volkomen genoegdoening ons geschonken en toegerekend wordt", en in de Dordtse leerregels II, 1-4 de gehele uiteenzetting van de leer, dat aan de gerechtigheid Gods genoeg geschieden moet.

Dr. Wiersinga betuigt evenwel b. zijn volledige instemming met de boodschap van de synode betreffende de verzoening, uitgegaan op 6 oktober 1971.

Hij verklaart in te stemmen met het geloof in het enig werk van Christus tot verzoening, en in het genadekarakter van het heil als gave Gods. Naar onze overtuiging is het geloof het werk van de Heilige Geest en vindt het zijn zekerheid enkel in Christus.

d. Hij neemt de uitdrukking "alternatieve verzoeningsleer terug omdat hij "niet de hele traditionele verzoeningsleer wil inruilen voor een andere".

e. Dr. Wiersinga maakt bezwaar tegen een z.i. eenzijdig-juridische formulering van de leer der verzoening in de belijdenis en wil daarop correcties en aanvullingen geven.

De synode spreekt uit:

a. De vrijheid om de belijdenis van de kerk, zoals deze is vervat in haar belijdenisgeschriften, te toetsen aan de Heilige Schrift, dient onverkort te blijven gehandhaafd.

b. 1. Het is niet gebleken, dat dr. Wiersinga op overtuigende wijze uit de Schrift heeft aangetoond, dat hij terecht bepaalde uitspraken in de belijdenisgeschriften betreffende de leer der verzoening als genoemd in overweging a. heeft afgezeven.

2. Terecht is vanuit onze kerken de aandacht van de synode gevraagd voor deze afwijkingen van de belijdenis.

c. De kerken blijven zich derhalve in prediking en onderwijs houden aan haar belijden inzake de verzoening.

d. Aangezien op dit gewichtige punt van de leer de gehoorzaamheid aan de Schrift en de enigheid van geloof en belijden op een ingrijpende wijze aan de orde is, acht de synode het noodzakelijk, dat met dr.

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Wiersinga nader wordt gesproken, omdat deze enerzijds bepaalde uitspraken aangaande de verzoening in de belijdenisgeschriften meent te moeten afwijzen en anderzijds verklaard heeft in te stemmen met de synodale verklaring van van 6 oktober 1971.

De synode besluit:

a. Een commissie te benoemen, die met dr. Wiersinga zal spreken ten einde tot meer helderheid te komen aangaande zijn opvattingen en een oplossing te zoeken voor de problemen, die door zijn publicaties en de daarop ingebrachte bezwaarschriften in de kerk zijn opgeroepen.

Zij verzoekt dr. H. Wiersinga zich bereid te verklaren het gesprek over zijn gepubliceerde bezwaren tegen de belijdenisgeschriften met deze commissie te voeren, in de verwachting dat gedurende dit gesprek dr. H. Wiersinga en alle betrokkenen de pastorale vereiste reserve en zelfbeheersing zullen betrachten.

c. Zij verzoekt de kerken en kerkleden de verdere besprekingen met vrouwen en voorbode te begeleiden.

d. Zij geeft van haar beslissingen kennis aan de adressanten, aan dr. H. Wiersinga, aan de kerkeraad van Amsterdam en aan de gezamenlijke kerken.

SKILOPEN KOMT WEER IN TREK

Na 40 jaar lang verdrongen te zijn geweest door het skiën, is het skilopen in Canada weer in opkomst. Met name in het Laurentiansgebergte ten noorden van Montreal (Quebec) wordt deze sport steeds meer beoefend. In de afgelopen vier jaar is het aantal inschrijvingen voor wedstrijdskilopen er met meer dan 30 procent gestegen, nl. van 200 tot 675, en voor dit seizoen wordt rekening gehouden met 800 gegadigden. Een van de belangrijkste factoren, die tot deze ommekeer hebben bijgedragen, zijn volgens deskundigen de hoge kosten van het skiën, o.a. door het gebruik van liften.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.



Government Information

Van het Department of
the Prime Minister
of Ontario

REORGANISATIE VAN HET GOUVERNEMENT

De Prime Minister van Ontario kondigde als een verandering met het verleden, de instelling aan van ministeries inplaats van departementen van het Gouvernement en verklaarde hun verantwoordelijkheden en onderlinge verhoudingen in hun streven naar sociale ontwikkeling, ontwikkeling van hulpbronnen en Justitie.

Voor deze richtlijnen zijn drie provinciale secretarissen voor de ontwikkeling en een minister voor het nieuwe departement van financiële en Inter gouvernementale zaken benoemd.

RICHTLIJNEN VOOR SOCIALE ONTWIKKELING

De Provinciale Secretaris voor Social Development zal zich bezig houden met het welzijn van individuen en families op het gebied van opvoedkundige en culturele ontwikkeling, lichamelijke en geestelijke gezondheid, sociale voorzieningen voor hen die niet in staat zijn om in hun nodige behoeften te voorzien en publieke voorzieningen.

De Ministers van Colleges en Universiteiten, Opvoedkunde, Gezondheids- en Publieke- en Sociale Voorzieningen zullen voor de uitvoering van deze richtlijnen zorgen. Deze ministers, tezamen met de provinciale secretaris als voorzitter, zullen de Social Development Policy Committee van het Kabinet uitmaken.

RICHTLIJNEN VOOR DE ONTWIKKELING VAN HULPBRONNEN

De provinciale Secretaris voor Resources Development zal zich bezighouden met industriële ontwikkeling, uitbreiding van de landbouwsector, ontwikkeling en behoud van de provinciale hulpbronnen, ontwikkeling van arbeidspolitiek, ontwikkeling van alle soorten van transport en communicatie, milieubeheer en werkvoorziening.

De Ministers van Agriculture and Food, Labour, Natural Resources, Environment, Industry, Tourism, and Transportation and Communications zullen voorzien in de diensten op dit gebied. De provinciale Secretaris als voorzitter tezamen met de andere ministers zullen de Resources Development Policy Committee vormen.

RICHTLIJNEN VOOR JUSTITIE MINISTERIES

De provinciale Secretaris voor Justitie zal zich bezighouden met de traditionele verantwoordelijkheden van de provinciale regering met betrekking tot het heersende gerechtelijke systeem, administratie van de gerechtshoven, bescherming van de fundamentele rechten van de inwoners en toepassing van de wet.

De Attorney General en de Ministers van Correctional Services, Consumer and Commercial Relations, en de Solicitor General zullen voorzien in de diensten op dit gebied. De provinciale secretaris zal voorzitter zijn van de Justice Policy Committee van het Kabinet, waarin ook de andere ministers van de "justice policy field" als leden zitting zullen hebben.

AFZONDERLIJKE MINISTERIES

Ministerie van Treasury, Economics and Intergovernmental Affairs, Het Ministry of Revenue, Het Ministry van Government Services.

De voornaamste functie van de Ministry of Treasury, Economics and Intergovernmental Affairs, zal zijn het ontwikkelen en aanbevelen van fiscale, economische, gewestelijke en intergouvernementale richtlijnen, het verzekeren van geschikte financiële relaties tussen de gouvernementen onderling zodat Ontario doeltreffend wordt gediend en het kabinet gedragslijnen aan te bevelen welke de coördinatie en betrouwbaarheid zullen verzekeren tussen de gemeentelijke, gewestelijke, provinciale, federale en internationale plannen van het gouvernement.

Er zullen alles tezamen 17 Ministeries worden gevormd. Breder in omvang dan de bestaande 20 departementen van het Gouvernement, zal hun structuur worden bevestigd door wetgeving en zullen in werking worden gebracht op 1 april.

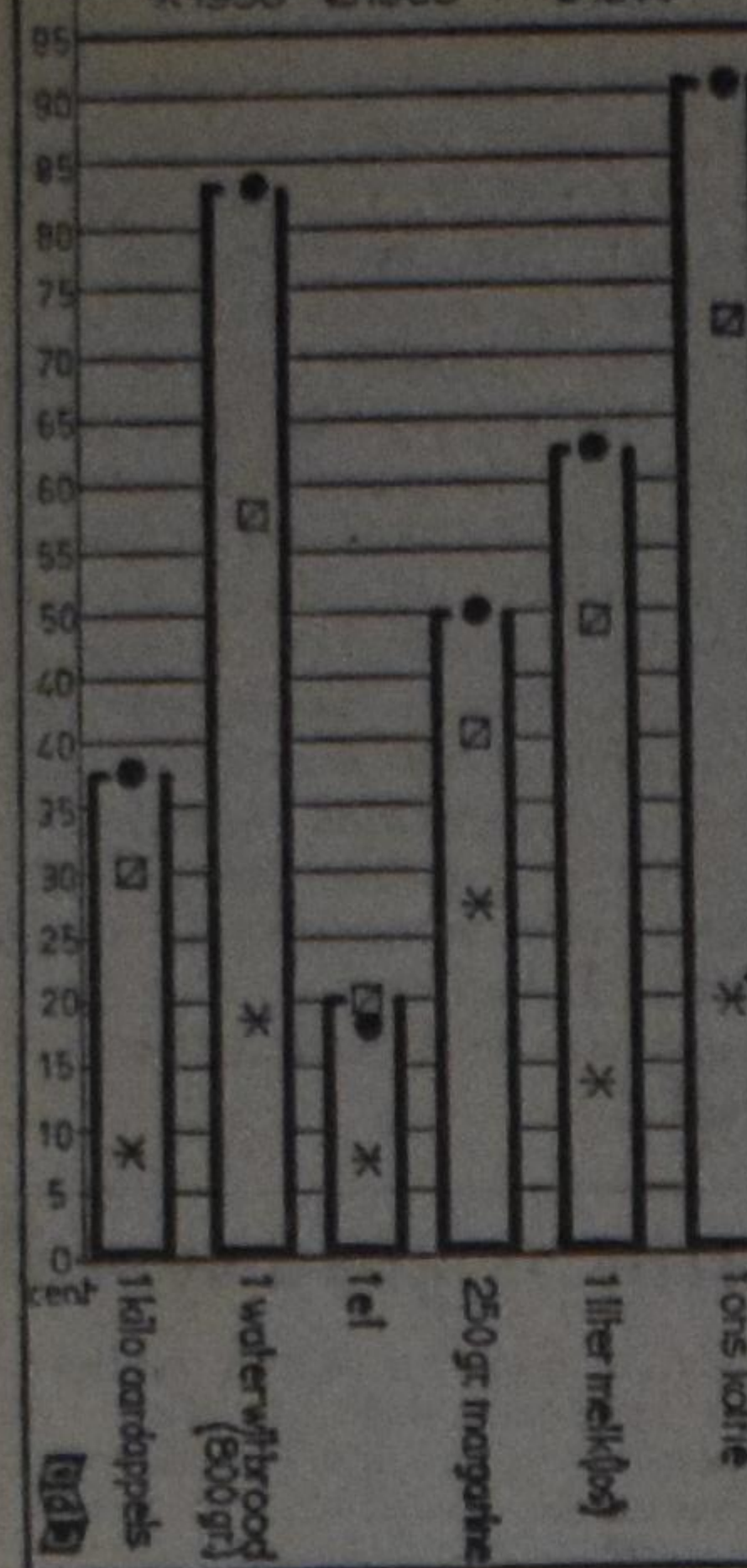
De Prime Minister legde er de nadruk op dat zowel programma's en activiteiten als begeleidend personeel zullen worden overgeplaatst in overeenstemming met de nieuwe jurisdicties volgend op de goedkeuring van de noodzakelijke wetgeving, en terwijl deze veranderingen in structuur verstrekend zijn, zullen zij in geen geval de kwaliteit of hoeveelheid van diensten aan het publiek verzwakken of verminderen. Op de lange duur zullen zij zo'n dienst in grote mate verbeteren.

THE HON. WILLIAM G. DAVIS
Prime Minister of Ontario

— KOOPT BIJ ONZE ADVERTEERDERS —

DE PRIJZEN TOEN EN NU

DE PRIJZEN IN 1930, 1965 EN 1971



OH, DIE PRIJZEN IN NEDERLAND

Heel wat zuchten van de Nederlandse huisvrouw gaan schuil achter de grafiek "De prijzen van toen en nu". Deze grafiek geeft een indruk van de mate waarin de prijzen zijn gestegen en tot welke hoogte 1971 is gekomen en dat is hoog. Een brood van 19 cent in 1930 blijkt te zijn opgelopen tot bijna 85 cent. Het is met die prijsstijgingen allemaal zo snel gegaan dat de prijzen uit 1965 ons nu als laag schijnen. Behalve dan voor de prijs van een ei want die was in 1965 hoger dan nu.

Voor de rest is het snel gegaan met de prijsverhogingen en niet alleen snel maar ook over heel de linie. Want de grafiek geeft maar een kleine indruk van de lange reeksen produkten die konstant in prijs zijn opgelopen.

Lezers Schrijven

BIJBEL EN GESCHIEDENIS

Geachte Editor,

N.a.v. uw editorial "Geloof" in C.C. Febr. 7, 1972 wil ik een paar opmerkingen maken.

Ten eerste: "The Herald of His Coming" is geen chileastisch tijdschrift, zoals u schreef. Ik lees dit blad reeds jaren en herinner me geen enkel artikel over het duizendjarig rijk. Het blad is vnl. gewijd aan revival en het voorbereiden van de christenen op de wederkomst van Christus, en niet aan bepaalde theorieën.

U schrijft, dat het gevaarlijk is om de bijbel te gebruiken als een gids door de geschiedenis, en om te proberen bij te houden hoe ver de geschiedenis is. Ik vraag: waarom is dit gevaarlijk? Is de bijbel niet een betere gids door de geschiedenis dan de voorspellingen van helderzienden of wetenschapsmensen? Heeft Christus ons niet Zelf gezegd, Zijn Woorden te gebruiken als gids voor de stand der geschiedenis? "Zo moet ook gij, wanneer gij dit ziet geschieden, weten dat het Koninkrijk Gods nabij is."

Het is veel gevaarlijker om de bijbel links te laten liggen bij het lezen van de krant, of om te leren dat de profetie niets te maken heeft met het huidige wereldgebeuren.

Het is geen toeval dat christenen, die geloven in de letterlijke vervulling van de profetieën, ook de spoedige wederkomst van Christus verwachten, en zich voorbereiden op deze wederkomst. Want vele van de tekenen, die volgens Christus en de profeten de laatste dagen zouden inluiden, worden

voor onze ogen vervuld. O.a. de gebeurtenissen in het Midden-Oosten. De terugkeer van de joden naar Palestina (die nog steeds doorgaat), de bevrijding van Jeruzalem van de heidense overheersing (Lukas 21:24), het bloeien van de woestijn, het is alles letterlijke vervulling van bijbelprofetie, hetgeen zelfs door ongelovigen is opgemerkt.

Ik stem toe, dat ons geloof niet van zulke tekenen afhankelijk moet zijn. Sommige christenen geloofden al in de terugkeer van Israël, toen er nog niets van te zien was en het onmogelijk scheen, omdat zij de bijbel geloofden. Om dezelfde reden geloven bijbelgelovige christenen nu in de bekering van Israël, ofschoon er nog niets van te zien is.

Als we niet meer opgewonden kunnen raken en uit voorzichtigheid niet praten over profetie bij de beoordeling van het wereldgebeuren, dan bewijzen we niet ons geloof, maar alleen maar ons ongelooft en traagheid van hart, dat we niet geloven alles wat de profeten gesproken hebben. (Lukas 23:25). (By the way, dit laatste is niet aan u gericht, geachte editor.)

Hoogachtend,

G. Henneveld,
Osyoos, B.C.

Antwoord:

Het dilemma is niet: bijbel contra voorspellingen van helderzienden, zelfs niet of wij de gebeurtenissen van vandaag bevestigd zien in de bijbel. Het punt is, dat wij de bijbel aanvaarden voor

wat hij werkelijk is: de geopenbaarde wil van God. Daarin zegt God ons Wie Hij voor ons is in wij geloven (zouden) alles wat de Christus. En daarop alleen is ons geloof gegrond.

Dat geloof vindt geen versterking of verzwakking in de mate waarin wij de ontwikkeling van de geschiedenis terug kunnen vinden in de bijbel, met name in de profetieën van de bijbel. Lukas 23:25 is voor mij eerder een bevestiging

dan een ontkenning van dit standpunt. Als daarin gezegd wordt "dat wij geloven (zouden) alles wat de profeten gesproken hebben", dan is dit niet alleen wat de profeten ten aanzien van de toekomst hebben gezegd. Wij moeten geloven "alles" wat de profeten gesproken hebben, wat zij dus gezegd hebben als de ontvouwing van God's raad. Dat is profetie.

Redactie.

Ned. Synode wil verruiming van wet gewetens-bezwaren

Opnieuw heeft de generale synode gesproken over het oorlogsvraagstuk. Een van de kernpunten was daarbij of de massale vernietigingswapens desnoods eenzijdig moeten worden afgeschaft. Sommigen waren er van overtuigd dat dit moest. Daar stond tegenover dat anderen er vast van overtuigd waren dat afschaffing slechts kan plaats vinden in het kader van een totale rechtsorde. Bij eenzijdige afschaffing kunnen juist onrecht en onderdrukking worden opgeroepen, waardoor het uitbreken van een oorlog verhaast zou kunnen worden. Ook was er verschil van inzicht over de vraag of er omstandigheden kunnen zijn, waarin het onrecht en de ongerechtigheid zo groot zijn dat oorlogsgeweld daartegen geoorloofd is.

Wel was de synode het er (op 8 stemmen na) over eens dat de wet voor dienstweigeraars verruimd moet worden, zodat ook de bezwaren worden erkend van hen, die op zichzelf niet tegen militaire dienst zijn, maar die weigeren mee te werken aan het gebruik van massale vernietigingsmiddelen. Verder sprak de synode uit dat de kerken in de huidige situatie in hun pastorale arbeid rekening moeten houden met het bestaan

van verschillende visies op het oorlogsvraagstuk. Dit zal ook tot uiting moeten komen in de voorlichting van de jonge leden der kerk, die voor militaire dienst worden opgeroepen. Daarbij moet de gemeenschappelijke basisovertuiging maar ook de verschillende consequenties die daaruit kunnen worden getrokken, tot haar recht komen.

Omdat met name de overheid van Godswegen de opdracht heeft 't die op zichzelf niet tegen militaire dienst zijn, maar die weigeren mee te werken aan het gebruik van massale vernietigingsmiddelen. Daar- meer geoorzaamt moet zijn dan de mensen en dat dit zijn consequenties kan hebben in de verhouding tot de overheid. "Veel meer

en veel intenser dan tot nu toe zullen wij ons", aldus de synode, "moeten inzetten om internationaal en nationaal de gerechtigheid te bevorderen in geestelijk, sociaal en economisch opzicht".

De synode besloot de studie over het oorlogsvraagstuk te blijven voortzetten en daarvoor deputaten te benoemen. Ook werd besloten in het kader van de Raad van Kerken bij de overheid aan te dringen op een wijziging van de wet gewetensbezwaren, zodat voortaan inzonderheid rekening gehouden wordt met de wetensnood van hen, die weigeren aan het gebruik van massale vernietigingswapens mee te werken.

Kindercommunie in studie

Voor de vraag of ook kinderen kunnen deelnemen aan het sacrament van het Heilig Avondmaal krijgen de gereformeerde kerken een speciaal studie-deputaatschap. Dit is besloten door de generale synode, die ook uitsprak dat bij deze studie overleg moet plaatsvinden met de Ned. Herv. Kerk en andere kerken, die met deze vraag te maken hebben.

De synode was er niet voor om zolang de vraag naar kindercommunie niet beantwoord is, bepaalde "proefgemeenten" de vrijheid te geven hiermee te experimenteren. Wel wenst de synode één snel antwoord op de vraag naar kindercommunie. Zij besloot namelijk dat reeds op de volgende synode (in 1973) een rapport, althans een "tussentijds rapport", moet worden ingediend.

KOOP BIJ DE ADVERTEERDERS IN ONS BLAD

IN ZIJN ARM DE LAMMEREN

(34)

Al die tekenen van hernieuwd leven hebben Kees en Arjaan op het idee gebracht hun hoekje in het voortuintje in orde te brengen. Ze hebben een kist vol van de malste graszoden uitgestoken en daar een dunne groene lijn van gemaakt om de grenzen van hun gebied heen. En binnenin hebben ze verscheidene vette bosjes madelieven geplant. Fransje heeft hen daarbij flink geholpen, en dadelijk daarna is hij naar Moeder gerend om te vragen of hij ook een stukje land in het tuintje mag hebben. Maar aangezien het hele tuintje reeds verdeeld is — zelfs de grote jongens en Maria hebben een eigen stukje — heeft Moeder gezegd dat hij wachten moet tot die thuis zijn. Dan kan hij aan hen vragen of hij een gedeeltje van hun gebiedje mag hebben.

Ook de boeren beginnen reeds aan ploegen en eggen te denken en laten hun vaste arbeiders en knechts vast de landbouwwerktuigen nazien en in orde brengen. En Vader is sterk van plan om zaterdagmiddag een begin te maken met het leggen van groentebedden in de achtertuin. Ook moet hij zodra hij de gelegenheid krijgt de kleinere van de twee aardappelhoppen openmaken om de peters voor de dag te halen.

Ja, het gaat stellig voorjaar worden, want op een avond komt Kees thuis met twee stekelbaarsjes die hij in een zijslotje gevangen heeft, waar dat uitmondt in de grote watergang aan de overkant van de weg voor hun huis. Fransje staat ze met grote ogen te bewonderen als ze met hun scherpe bekjes driftig langs de ronding van de bodem van het jampotje bijten alsof ze een uitgang zoeken om te ontkomen. Een der visjes heeft een bleekrode kleur langs zijn kieuwen en om het voorste gedeelte van zijn buikje. Fransje denkt dat het gebloed heeft, maar Kees legt uit dat dit een roodborstje is, en dat andere visje, dat bijna helemaal zilverig wit is, een kuitschieter.

Fransje heeft reeds staan piekeren hoe hij het best zijn vraag kan inkleden om Kees te bewegen hem een van die visjes — en dan bij voorkeur het roodborstje — te geven. Maar daar hij vermoedt dat zijn kansen toch wel gering zullen zijn, vraagt hij botweg: Kees, krijg ik ien zón visje va-je? Het is

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren, en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen, doch het weent niet 'om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan.'

Door
CORNELIUS LAMBREGTSE

zoals hij gevreesd had. Kees zegt: Ik ae der zelf nog mae twië. Ik mō der iest nog een ielen oop miër vangen, en a'k er dan genoeg ae, dan krieg gie der ok een paer.

Uit de toon waarop Kees dit zegt, maakt Fransje op dat "genoeg" in dit geval wil zeggen zoveel, tot Kees z'n jampotje (de voormalige "pot" van zijn koenkelpot) meer lijkt op een fles ingemaakte haring dan op een miniatuur aquariumpje. Daarom roept hij: Mae dat duur nog zō laank! Dan gae'k er mergen zelf ien vangen!

Moeder, die juist met de lege waterketel in het achterhuis komt, hoort Fransje's uitroep. Ze ziet de beide jongens naar het jampotje in de vensterbank van het halfronde raampje staan staren en begrijpt meteen wat Fransje's uitroep inhoudt. Verschrikt zegt ze: Mae dat zā daerom gin waer wezen! Jie bin nog vee te klein om schotevisjes te vangen. Kū-je begriepen! A-je's in 't water vaalt en verdrient, dan aeme gin Fransje mae, en wat dan?

Franje geeft geen antwoord. Even ziet hij zich op de bodem van het koude water in de diepe sloot liggen en onwillekeurig rilt hij bij die gedachte. Maar hij kan in elk geval eens gaan kijken of hij geen visjes ziet zwemmen. En als hij er inderdaad een vlak aan zijn kant zag, dan kon hij altijd nog zien.

Zodra Fransje de volgende morgen buiten komt, schiet hij driftig zijn klompen aan en gaat meteen naar de konijnshokken achter in de groentetuin. Daar heeft hij destijds zijn potje van de afgedankte koenkelpot gegooid, omdat hij er toen verder geen gebruik meer voor had. Hij moest even zoeken, tot hij het gedeeltelijk boven de mest onder het hok uit ziet steken. Tussen vinger en duim trekt hij het te voorschijn. Hij griezelt van het vieze bruine vuil dat er aan kleef. Voorzichtig schraapt hij het potje enige keren over de grond tot het meeste vuil er af is. Daarna draagt hij het met een kromme arm ver van zich vandaan.

Zijn geweten klaagt hem wel aan, maar hij tracht het te sussen door te beloven dat hij voorlopig alleen maar gaat kijken of hij geen schotevisjes kan zien zwemmen. En dadelijk daarop geeft hij zichzelf de raad dan ook meteen het potje maar alvast te

wassen. Dat kan hij niet in huis doen, want dat potje is veel te vies — en het is ook beter om uit de buurt van Moeder te blijven.

Hij houdt zijn ogen strak op de achterdeur gericht. Jammer genoeg gaat die niet open. Moeder gaat een emmer water leeg gieten bij de vangput. Vlwg, het potje! Fransje heeft geen andere keus dan het vliegenvlug onder zijn bloes te stoppen. Bedaard stapt hij nader.

Ah, Poete, roept hij lief.

Dag Fransje. Wat bi-je an 't doen?

Niks. Ik bin zomaer an't spelen.

Moeder ziet de bult voor zijn buik, en ook zijn onnatuurlijk gedrag. Meteen begrijpt ze wat hij in zijn schild voert. Even voelt ze de neiging in zich opkomen hem geducht de les te lezen, maar dan weet ze opeens iets beters. Als ze hem nu ondervraagt, kan hij er zich nog uit liegen, en dat zou haar pijn doen en bovendien de kracht van haar woorden verminderen. Neen, ze zal hem een poosje laten begaan en zien wat hij van plan is. Ze zegt alleen: Zū-je een brave jongen wezen?

Fransje, opgelucht, belooft het volmondig, eigenlijk te volmondig. Moeder gaat terug in den uze. Ze gaat bij de kachel staan en kijkt naar buiten. Hij is reeds midden op de weg. Even kijkt hij schichtig naar binnen. Dan gaat hij de richting van het dorp uit. Moeder gaat nu vlak bij het raam staan. Ze bedekt haar gouden tukken met haar handen om het glinsteren te voorkomen dat hij zeker ontdekken zou, als hij nog eens omkeek. Hij staat inderdaad nog een keer stil, keert zijn hoofd om, en werpt een laatste blik naar het raam. Nu loopt hij in een schuine lijn verder tot hij bij de slootkant is. Vlwg kijkt hij beide kanten uit en gaat dan op de slootrand zitten, met zijn benen naar beneden.

Nu is het hoog tijd voor Moeder om naar buiten te gaan. Als ze naar voren komt, is er niets meer van hem te zien. Ze loopt meteen naar de slootkant en ziet hem in de verte op zijn hurken op een vooruitstekende bult van de oneffen slootkant zitten, vlak bij het glimmende water. Hij houdt zich met de linkerhand vast aan een bos lang bruin gras. Met de andere plast hij met iets glinsterends in het water — het jampotje!

Met geweld onderdrukt ze een schreeuw. Ze bestraft zichzelf reeds dat ze hem te ver heeft laten gaan, maar nu moet ze vlug ingrijpen. Op haar kousevoeten draaft ze midden over de weg tot ze ongeveer bij de plaats is waar hij weggedoken zit. Haastig zendt ze een schietgebed op dat God hem bewaren wil. Dan roept ze op een onderdrukte toon, alsof die heel uit de verte komt: Fransjēēē! Fransjēēē!

Het plonzen houdt een ogenblik op, maar even later wordt het weer hervat. Het

schrijnt haar te denken dat hij ook nu weer liegt door achter het voorwendsel te schuilen haar niet gehoord te hebben. Ze roept nu iets luider, en weer houdt het plonzen op. Dit maal besluit Fransje om even boven de slootkant uit te gluren. Meteen ziet hij Moeder staan. Hij klautert op de kant en staat bedremmeld met het halfvolle potje in zijn hand naar haar te staren.

Moeder vraagt zich af hoe nu verder te handelen. Ze zegt: Ae'k je nie ezeid da-je voltrek gin visjes mag vangen omda-je dae nog vee te kleine voe bint en verdrienten zult a-je 't toch doet?

Fransje hoort het verdriet in Moeders stem om zijn ongehoorzaamheid, maar ook grote bezorgdheid. Hij kijkt op in haar ogen en stamelt: Mae ik woue gin visjes vangen; ik wou er alliënig mae nae kiekien.

Moeders boosheid wordt geweld aangedaan door die komische uitvlucht. Hij is blijkbaar ten volste overtuigd van de geldigheid van zijn verontschuldiging. Niettemin kan ze hem er zo niet af laten komen. Zonder verder een woord te zeggen loopt ze op hem toe en neemt het potje uit zijn hand. Vlak naast hem steekt een grote keisteen half boven de grond uit. Ze trekt Fransje opzij en laat het halfgevulde potje met een doffe plof op de steen vallen. De spetters glas en water vliegen tegen haar blauwe schort en zijn zwarte kousen. Met grote stappen trekt ze hem mee naar haar klompen, en daarna in den uze. Ze zegt nog steeds geen woord en laat hem midden in den uze staan. Dan gaat ze verder met haar werk. Ze bemoeit zich eenvoudig niet meer met hem en doet net of ze hem niet ziet.

Fransje staat een tijdlang besluiteloos op zijn hielen te draaien. Zijn geweten klaagt hem aan hij voelt de tranen achter zijn oogleden branden. Als Moeder weer naar voren komt, barst hij opeens in snikken uit. Hij vliegt naar haar toe en grijpt haar om haar benen. Maar Moeder maakt geen aanstalten om hem weer in genade aan te nemen. Ze zegt: Uut de wegt! Ik ae't druk!

Nu brult Fransje. Hij grijpt haar des te steviger beet en giert: Ik ae der zōn spiet van en ik za't noait, noait mae doen. Slae me mae mie de mule, Poete, want ik ae tout ewist!

Moeder staat nu stil. Ze legt haar hand onder zijn kin en beurt zijn hoofd op. Met diepbedroefde ogen kijkt ze in de zijne en zacht vraagt ze: Zū-je't eus-kokkedeus noait, noait mae doen? Haar ogen schijnen een nieuwe tranenbron aangeboord te hebben, want een slap Fransje kan alleen maar meer knikken.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

VAN DOMINEES EN GEMEENTEN

(18 — Vervolg)

door JOHN DE HAAS

Van een Paus en een Vredestichter

Nog korte tijd is Gispén te Vlis-singen gebleven. In 1862 vertrekt hij naar Giessendam en in 1864 naar Kampen. Vervolgens leidt zijn weg in 1873 naar Zwolle en in 1881 naar Amsterdam. Op 17 augustus wordt hij hier bevestigd, op dezelfde datum dat hij 25 jaren tevoren te De Lier zijn intrede deed. Van zijn intree-predikatie maakt hij tegelijk een herdenkingsrede.

Als hij te Amsterdam komt, neemt hij reeds een vooraanstaande plaats in de Christelijke Gereformeerde Kerk in. Wat een vreugde is het voor hem geweest, toen in 1869 de vereniging tot stand kwam van Kruisgezinden en Afgescheidenen! En het hoogtepunt van zijn leven is voor hem wel geweest, toen hij als praeses van de Synode der Chr. Geref. Kerk de hand mocht reiken aan Dr. Abraham Kuiper, de praeses van

de Synode der "Dolerende Kerken", toen in 1892 de vereniging van deze beide Kerken haar beslag kreeg. Vijf jaren later werden Kerken A en B te Amsterdam verenigd en toen Gispén in 1906 zijn 50-jarig ambtsjubileum herdacht, zeide hij in zijn herdenkingspredikatie: "Op mijn oude dag geniet ik het onuitsprekelijk heerlijk voorrecht de eene Gereformeerde Kerk in de hoofdstad des lands te mogen dienen".

Ook door zijn prediking heeft hij veel invloed uitgeoefend. Tot het laatst van zijn leven heeft hij steeds volle kerken gehouden. Zijn humor was spreekwoordelijk en niet alleen op de kansel. Jarenlang heeft Gispén in het weekblad "De Bazuin" geschreven zijn bekende "Brieven aan een vriend in Jeruzalem". En als de krant vrijdags kwam, dan was de "Brief" vaak het eerste wat de mensen

lazen. De eenvoudige lezers genoten ervan. Dat was de taal, die ze verstonden.

Zo ontmoette hij eens op straat een dronken man. Hij hield hem staande en bestrafte hem om zijn dronkenschap. De dronkaard herkende Ds. Gispén — wie kende in Amsterdam Ds. Gispén niet? — en zeide: "O, U bent Ds. Gispén, nietwaar? Ja, U hebt mij vier jaren geleden bekeerd!" "Ja," hernam Gispén, "ik zie dat ik het was, die de bekering heb teweeggebracht."

Hij had een lichaamsgebrek, hij had een hoge rug; in zijn jeugd werd hij daarom bochel-Willem genoemd. In verband daarmee gaat nog het volgende verhaal. Op een der synodes, waar hij afgevaardigde was, moest hij rapport uitbrengen betreffende het contact der Kerken met de Hoge Overheid. Aan het einde gekomen, deed hij het voorstel om als Deputaten voor dit contact te benoemen hemzelf en verder de predikanten Dr. Wagenaar van Middelburg en Dr. van Goud van Bunschoten. (Nu moet men weten, dat deze beide dominees kreupel liepen). Nimmer echter had ooit een rapporteur op een synodevergadering voorgesteld, om bepaalde personen tot deputaten te benoemen, dat wordt altijd door het moderamen gedaan. De

praeses keek dan ook Gispén onderzoekend aan, maar deze vertrok geen spier. Toen hij dan ook de vraag stelde: "Wat is de reden, dat U dit voorstel doet, broeder Gispén?" klonk het antwoord: "Dan kan de Hoge Overheid goed zien, dat wij van een krom en verdraaid geslacht zijn!"

Tot zijn 76ste jaar heeft hij de gemeente van Amsterdam gediend. Op 23 sept. 1909 is hij ontslagen. Zelf heeft hij getuigd: "De gemeente te versterken door de eenvoudige uitlegging van Gods Woord, en daarbij het oog te houden op de tijden en de omstandigheden, op de behoeften van het rijke en volle menschenleven, op al de eigenaardigheden van het raad-selachtige, onpeilbare en ondoorgrondelijke menschenhart, dat was het, wat ik steeds als de hoofdzaak in mijn arbeid beschouwde."

Naar de mate van zijn krachten heeft hij dit gedaan. Altijd heeft hij het betreurd, dat hij niet genoeg had kunnen studeren, vóór hij tot predikant werd geordend. Hij liep steeds met de gedachte: "Ik ben "maar" van artikel acht". Maar hij was werkelijk een singulier man. En de gedachten aan deze rechtvaardige zal in de Gereformeerde Kerken steeds tot zegen blijven.

(Wordt vervolgd)

The Literary Scene

The Classification of Religious Poetry

By

VIRGINA R. MOLLENKOTT

Although Mr. Merle Meeter (The Banner) has accused me of evading a definition of "Christian poetry," the fact is that he himself is guilty of evading my definition in the introduction to the very book he was reviewing, *Adam Among the Television Trees*: "the only strictly logical definition of a Christian poem is that it is a poem written by a Christian—that is, it is an experience crafted by a person who looks at the world with preconceptions learned from the Christ of the Scriptures." These experiences may or may not concern topics which require the overt expression of Christian attitudes. For instance, Mr. Meeter himself has written brief descriptive poems about a lighthouse and a toad, and these are "Christian poems" only because Mr. Meeter is a Christian poet. Describing a toad or a lighthouse does not demand religious or philosophic statement; so there is no internal evidence to indicate the author's commitment. On the other hand, a poem like "Knell for Insularity" clearly reveals Meeter's preconceptions:

...Do we who loll and snore
on opiate
Divans in thermostatic homes
Believe that chilled and
roofless wanderers
Will, unfriended, raise their
agonizing faces
To see their Christ-Creator in
the stars?

"Toad School" and "Knell for Insularity" are equally the work of a Christian poet, but one necessarily reveals its author's commitment while the other necessarily does not. Is "Toad School" to be classified as a "non-Christian poem" or a "secular poem" or a "naturalistic poem"?

Similarly, Mr. Hugh Cook in his review of *Somewhere a Child is Crying* (Calvinist - Contact Feb. 14) works himself into a bad corner by declaring that there is something inherent in certain acts which makes them "Christian acts." Although he does not specify any acts, one wonders whether giving help to a needy family is an inherently Christian act—even if it is performed by an agnostic. If so, we are in the egotistical position of claiming all good acts as inherently Christian, leaving only evil for the rest of the world. And their place in an anthology of is passing ultimate judgment on the deeds of others an inherently Christian act? It is done often enough by Christians: yet if we say yes, we are in the curious position of identifying as Christian an act which is forbidden by the Scriptures. Surely the difference between one act and another is motivation, and motivation carries us back into the realm of people, not phenomena such as acts, even those acts of language called poems!

It is to avoid such enigmas that when I am being especially careful, I prefer to speak of art by

Christians rather than Christian art. Some of the art by Christians will be explicitly, unmistakably Christian; but much of it will be about ordinary garden-variety living, so that there would be no way of pinpointing the philosophic preconceptions of its author except by eternal evidence. The same must be said, of course, for art by Jewish people or art by Muslims or art by Communists.

Mr. Meeter claims that unless we can define poems as Christian, the adjective Christian loses all meaning, so that we will not be able to speak of a Christian philosophy of education or even a Christian hymn or sermon. But as I hope my previous paragraphs have made clear, there should be no problem identifying a Christian hymn or sermon, since both of these forms by their very nature require overt expression of the author's preconceptions. The case is more complex with a philosophy of education. An article containing a complete philosophic statement would be identifiable as Christian or otherwise; but a scholarly article by a Christian professor, concerning, say, mathematics or architecture or metrical patterns, might or might not reveal the Christian preconceptions of its author. He would be entirely wrong to drag in overt religious statements if they were not directly pertinent to the topic under discussion. And the lack of such statements would not render his article less valuable, less an act of worship. To label the explicit article "Christian" is to imply that the other article is "non-Christian" or "secular." Little wonder that so few declared Christians have been scoring really high marks in the scholarly, literary, and artistic forum, since to insist on overtness is to destroy all those efforts in which overt-ness amounts to the ruin of the work's integrity!

Even Christians go through moments of doubt, despair, and rebellion, as witness St. Paul's "Oh wretched man that I am! who shall deliver me from the body of this death?" (taken by itself, as a brief lyric poem usually are, is that a Christian verse, a Christian attitude?) So poems which ex-pression doubt or despair or rebellion, if written by Christians, have their place in an anthology of Christian poets. To deny the many the deeds of others an inherently Christian act? It is done often enough by Christians: yet if we say yes, we are in the curious position of identifying as Christian an act which is forbidden by the Scriptures. Surely the difference between one act and another is motivation, and motivation carries us back into the realm of people, not phenomena such as acts, even those acts of language called poems!

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I APPEAL UNTO CAESAR

The Christian school movement in Canada has been in existence now for more than twenty-five years. Undeniably we have seen a vigorous growth in the number of schools established and in the number of students enrolled. This year's N.U.C.S. directory informs us that in the three Canadian districts a total of 12,887 students are instructed by 473 teachers in 75 Christian schools at an approximate annual cost of \$5.5 million (if we use \$450.00 as the actual per student cost for our calculations). Indeed impressive. And we can all say, "Hallelujah, the Lord be praised for His great blessings of opening hearts and pocket-books of committed minds and hands." Only in eternity can it be measured whether or not it was worth the fantastic cost and the tollsome hours. One thing is sure though, if Christian education is analogous to seeking the pearl of great price for our children, then the cost, no matter how high, is worth it.

But you say, "Wait a minute now; don't go overboard; there is a limit to our willingness and ability to give. Time has come to reassess this whole business of Christian education and I for one have had (just about) enough." This is not a lonely voice but an increasing number of Christian school supporters who think and act in this direction. In some cases the hard economic facts leave them no choice. Should we drift in this direction that the cost of Christian education rises out of reach for Klaas Christian's family?

You might have observed another phenomenon. In practically every Reformed congregation in Canada where there is a local Christian school, the "senders" and "non-senders" are being polarized. This does not help the unity in the church but strains the relationship among the members. Some Christian schools are fast becoming the schools for the elite. This is divisive and does not strengthen the body of Christ. True, in some cases tuition help funds work with some results, but they are no effective and lasting solution to alleviate the rising educational cost for the low and medium income group.

Is there no other way to solve this problem? Possibly there is. We are painfully aware of the injustices of "double taxation" for Christian education in this country. Except for Alberta, which grants \$150.00 per year per private school student, no other province gives funds to N.U.C.S. affiliated private schools. If we really believe this to be an injustice, then why not appeal unto Caesar; why not take the issue to the courts, even the highest court of the land? The cost to hire able courtroom lawyers might be

\$10,000.00. But spread over the numerous supporters of Christian education, it would be an insignificant \$2.00 per person. It seems to me that we have reached a dead end with our requests for aid to private education. In British Columbia Premier W. A. C. Bennett said, "No, except over my dead body." In Ontario: "The voice of the people has spoken in the October, 1971 election and reaffirmed the government's stand", according to Premier Wm. Davis. Hopefully the provincial governments in Alberta and Manitoba will be more receptive to further requests for grants in the near future.

What can we gain by taking the issue of "double taxation" for education to the courts? Much?

First of all we would be busy battling for a just cause along new lines. As indicated previously we must wait for a change of governments in B.C. and Ontario before we can badger the M.L.A.'s and respective premiers again. There are indications that a legal approach pays off. Psychologically too, it would give us a lift that something is being done. It would replace a spirit of futility. Suppose we are successful in obtaining a measure of support. What tremendous opportunities would become available to us. Not only would it unify members in our churches, since monetary considerations not to send children to a Christian school would be eliminated, but also a great door to reach other, non-reformed Christians would be swung wide open.

ELENOR MILNE NATIONAL STONE CARVER



(Canadian Scene) — Since 1962 Eleanor Milne has been Canada's National Stone Carver. She is grinding and chiselling along in the early hours of the morning in Parliament Hill's Centre Block, a building most Canadians old enough to remember thought was completed about a decade after fire destroyed it in 1916.

Somewhere in the building, the post-midnight visitor will find Miss Milne and her eight assistants on

a high scaffolding, their pneumatic cutting tools shattering the silence. Miss Milne roughs out her designs on the Manitoba limestone in charcoal. Once the power tools have achieved the rough outline of the face, flower or tree, Miss Milne moves in with her hammer and chisel to do the intricate work. Although often overlooked by the casual visitor, the halls of the Centre Block are a veritable gallery of Indian heads, crowns, native

flowers and the faces of many men. The Centre Block was erected in the 1920's following the fire but for a good reason the carving has been in progress for almost fifty years. Miss Milne says carving a tree trunk into a cornice, for example, may take two weeks.

Eleanor Milne was born in Saint John, New Brunswick, and began her intensive training soon after formal education. This includes the Montreal School of Art and De-

sign in the Museum of Fine Arts, McGill University (Montreal) where she studied in the Medical School of Anatomy, and the Central School of Arts and Crafts in London, England. Later, she entered Syracuse University, New York, where she studied under Ivan Mestrovic, world-famous Yugoslav sculptor. It is of interest, not without significance, that Eleanor Milne's background reveals a father and a brother, both naval architects, a sister, an architect, and a mother, a painter.

Eleanor Milne is avant-garde enough to come as a shock to contemporary art circles. She declines to express 'herself' because this

would deny humility. She has developed instead the consummate skills to express her Muse. She is never incommunicable but insists upon communicating. And she has so much to say that compared with her work most abstract expressionism looks like a refuge from responsibility.

Among her many awards and prizes in design, illustration, engraving and sculpture, is the first prize, three years in succession, from the Royal Drawing Society, London, England. Her work has been exhibited many times, two of these showings being arranged for the Royal Canadian Academy of Arts.

Our Fathers said that! But what do we say?

By CECIL W. TUININGA

What did our fathers say? Among other things, that our Sovereign God created all things good and for His glory. That He created man in his image "capable in all things to will agreeably to the will of God". (Conf. Art. 14) They taught that man willfully subjected himself to sin through disobeying God commands, "And being thus become wicked, perverse, and corrupt in all his way, he has lost all his excellent gifts. . . and is a slave of sin, and can receive nothing, except it have been given him from heaven. . . Who will glory in his own will, who understands that the mind of the flesh is enmity against God? . . . For there is no understanding nor will conformable to the divine understanding and will but what Christ has wrought in man; which He teaches us, when He says: Apart from me ye can do nothing. (Conf. Art. 14) Our fathers said that " . . . all the posterity of Adam being thus fallen into perdition and ruin by the sin of our first parents, God then did manifest Himself such as He is; that is to say, merciful and just; MERCIFUL, since he delivers and preserves from this perdition all who He in His eternal and unchangeable counsel of mere goodness has elected in Christ Jesus our Lord, without any respect to their works; JUST, in leaving others in the fall and perdition wherein they have involved themselves. (Conf. Art. 16) Our Fathers saw how dangerous and repugnant were the teachings of those who believed in man's free will. They called an international synod that included 27 delegates from Germany, the Palatinate, Switzerland and England. They met in 154 sessions during a period of seven months to deal with the heretical teachings of Prof. Arminius. They studied with great care the teachings of those, who adhering to the

teachings of Prof. Arminius, called themselves Remonstrants. These articles against the Remonstrants, known as the Canons of Dort, became a standard for all Reformed churches. It must amaze us today to learn that our fathers put that much time and energy into refuting the teachings of Arminius and his followers. But they felt and saw that the teaching of the free will of man " . . . contains an outspoken Pelagianism, and while it would make men free, it makes them robbers of God's honor, contrary to the prevailing agreement of the evangelical doctrine, which takes from man all cause of boasting, and ascribes all the praise for this favor to the grace of God alone." (Canons of Dort, Chap. V, Par. 2) They were so concerned because they saw that the teachings of Arminius came far short of giving God all the praise for man's salvation; that it made man partially his own saviour, Christ having saved no one. They were so indignant against this teaching because it was so clearly contrary to Scripture, placing man's salvation on the sandy foundation of man's free will, robbing God of His honor and man of full security.

Arminianism is a great danger to the true historic Christian faith. Our fathers deemed it urgent to safeguard that faith as expressed in the Reformed Creeds. They drew up a form of subscription for all office bearers to sign. Office bearers were called to declare that the Reformed Creeds, (the Belgic Confession, the Heidelberg Catechism, and the Canons of Dort) "do fully agree with the Word of God." This pledge is still required of all office bearers in Reformed churches.

The Form of Subscription goes further than this. Office bearers also pledge "diligently to teach and faithfully defend the aforesaid doctrine. . . we not only reject all errors that militate against this doctrine and particularly those which were condemned by the above mentioned synod, but that we are disposed to refute and contradict these and to exert ourselves in keeping the Church free from such errors." (Psalter Hymnal, p.71) This form of subscription has served to alert office bearers of the dangers of Arminianism, and to keep the Church true to the historic Christian faith.

So our fathers spoke! And they call us to continue speaking that way. But what do we say? Do we say the same things they say? To some appearances, yes! We still require that all office bearers sign the form of subscription. And on the whole we are still somewhat careful as to what we say. But what of our actions? Do we not contradict loud and clear all our fathers sought to preserve? I fear so! We need but observe what is being done among us today. We join with Arminians in Conferences and crusades, we join with them in establishing institutions of learning, and we are even beginning to talk Arminian language. We no longer speak of proclaiming Christ but of sharing Him. We speak of sharing faith, and not of giving an account of the faith in us.

You say, so what? It is time denominational barriers were broken, that we work together in contending with a common foe, and that we need one another as never before, and that we have much to learn from each other, and that creeds are time-conditioned and should be reconsidered, etc. etc.

Who does not long to stop all fighting between brethren? Who is not stirred by the thought that all God's children be brought into a unity of service to God? Who would not love to see all denominational barriers crumble once and for all? Whose heart is not bleeding for the continued breaks in the church institute? Shall we then scrap our divisive creeds, discard our form of subscription, refrain from teaching our distinctive Reformed truths, and find harmony in the broad general teachings of the Gospel? Is it not high time that we work towards the "formation of one world-wide Christian institutional church—a world-wide joyful, dynamic, worshipping church." (Out of Concern for the Church, p.20)

I believe our fathers would have said: By all manner of means let us unite where we can, but only a unity in the Truth, as taught in our Reformed Creeds. I judge they would say most emphatically: Let us in unity uphold the claims of our Sovereign God! Let us in unity honour Him among all men! Let us unite in promoting His cause on earth, to keep His Truth unsullied so that it may triumph in the land! And we

their sons, should know and see that only the truth as set forth in our creeds is able to keep the Truth unsullied from the errors of Arminianism and others isms. Of all people we ought to know that any compromise of this historic Christian faith spells the death of true worship, and is the very destruction of the Church of Christ.

We are not yet so much in danger of doing this on the church - institute level, but we are doing it as a church nonetheless. We are saying in our deeds that the three forms of unity are no longer relevant, or at best, limited to the church institute. Arminianism evidently is limited to that too. The Reformed faith does not go into a classroom and Arminianism does not either. Hence we can safely join hands, form a creed broad enough to allow both in the classroom, and thus break denominational barriers in education. I judge that many so-called creeds are broad enough to leave room for any semi-Pelagian Pentecostal to anyone who in one form or another subscribes to Dr. Kuitert's views. What will stop them? Who will

stop them? Surely not the educational creed, even if one is asked to sign it. Just who are we kidding? If we continue in our sell-out of the precious Reformed Faith by joining in united schools and colleges, what will even stop us from selling out also on the church-institute level? In fact, we have done so already! That ought to be clear as crystal. Far from declaring with our fathers that Arminianism must be refuted and contradicted and the church kept free from such errors, we join with these erring brothers, invite them to teach our children, and if we still do warn against such errors in our churches, we contradict ourselves by having them taught these errors in united schools. Arminians are only too eager to have such a chance to bring erring Calvinists into their fold. Experience has taught us that any teacher worthy the name, is committed to teach his or her total life view. An Arminian brings his or her prejudices into the classroom, and forms the thinking of children along these lines.

O Royal Bride give heed!



From the Mailbox

RAPE AND ABORTION

Since it takes 24 hours to reach the other ego it would seem that there is no pregnancy during these hours. Does this mean there would be no killing?

The commandment to love your neighbour as yourself refers in this case to our child. And by loving God and the child would it not be the parents responsibility to rush the girl to the nearest hospital for medical help?

I would pray with my girl and explain to her what has to be done. I also would tell her not to feel guilty and that we as parents take this responsibility before God and that we have promised to protect and guide her until she is old enough herself to be responsible for her deeds. I also think that every rape victim should be handled that way.

We together should have a biblical answer to that too, and educate our people not to act fatalistic.

Ernest Wiechert in his book, "Missa Sine Vomine" where he writes about the after war miseries and also of that girl who was pregnant of the enemy and became mentally ill by the thought that she would see in her baby the face of the attacker again.

There is a great difference between an abortion and a D.V.C. within the time of conceiving a pregnancy. We only can say it in a limited way but let the parents think about it in the world today.

Thanks again
Mrs. Anne Vanderande

REPLY

"When a rape or incest is promptly reported it is common practice that she receives immediate medical attention. As one medical doctor explains (Handbook on Abortion by Dr. and Mrs. T. C. Wilke), "This consists of a douche, commonly a scraping of the uterus, and at times doses of medication, one or all of which, while done partially to prevent venereal disease, will also almost invariably prevent her from getting pregnant."

It is beyond question that such medical attention is necessary and to refuse it would be gross irresponsibility. What I was first asked was the different matter of abortion in cases of rape. Even though rather rare it is still a possibility that rape assaults cause pregnancies."

Rev. P. L. Van Katwyk

Leyden: American Pilgrimage Point

By JULES B. FABER

The university center of Leyden has a special attraction for Americans because the Pilgrim Fathers were sheltered here for twelve years before sailing off to the New World.

In 1608 the Pilgrim Fathers arrived in Amsterdam, where two other English churches were already established, to garner their strength and seek a future.

After seven months of witnessing internal disagreements between the other two congregations that threatened to weaken their own, this band of struggling emigrants wisely chose to leave Amsterdam and asked asylum in the quiet town of Leyden.

Difficulties in reaching Holland had left all the Pilgrims poor and the time in Amsterdam had been grueling. William Bradford, one of the leaders, commented "that it was not long before they saw the grim and grisly face of poverty". These men had tilled the land in England but in Amsterdam there was only the humblest work available to them in trades where they lacked skills.

Leyden's town fathers replied to the Pilgrims' request with these words: "No honest persons would be refused free ingress provided such persons behave themselves and submit to the laws and ordinances. Their coming would be agreeable and welcome." Most of the Pilgrim band moved to Leyden and consecrated a church with John Robinson as pastor.

It is believed that the large house — the Groenepoort (green-gate) — across from the Pieterskerk (Peter's Church) was purchased from Brewster's earnings in January 1611 and it became the center of the English colony's life in Leyden.

On the land surrounding the Groenepoort went twenty-one small tenements for the poorest members of the congregation. The large house became the place of worship for all the Pilgrims. The men worked at a bewildering variety of jobs in order to survive and became wool-carders, masons, balzeweavers, goldsmiths, twiners, carpenters and hat makers.

John Robinson's Groenepoort did not survive the 17th century but the Jan Pesijnhof, which replaced it in 1683, practically duplicated the original building and that hofje still houses older people today.

By 1620, the colony in Leyden had decided that there was no hope of returning to England and if they stayed in Holland would not attract followers since stories of their difficulties had circulated widely in Great Britain.

The Pilgrims had found Leyden a fair and beautiful city "of a sweet situation" and remembered its people with affection and gratitude. But they had to move on. It was recorded that this was "not out of any newfangledness, or

such like giddy humor — but for sundry weighty and solid reasons".

It was agreed that only a part of the congregation should go — the youngest and the strongest, and only those who volunteered.

If a majority wished to depart, the pastor would accompany them. If only a minority chose to go, the trusted Elder Brewster would be the guiding spirit of the pilgrimage. When only a small number elected to make the voyage, Pastor Robinson stayed behind.

Near the end of July 1620, all preparations had been made. On barges they proceeded from the Nun's Bridge, opposite the Clock Alley, along the quiet waters of the Vliet, to Delfshaven, near Rotterdam, where the "Speedwell" awaited them. The night was spent in sad farewells.

The next morning, the ship sailed off to Southampton where the Pilgrim band embarked on the "Mayflower".

Each Thanksgiving a service is held under the auspices of the U.S. Education Foundation in the Pieterskerk in memory of the Pilgrims. On the same occasion, many people visit the Pilgrim Fathers' Room in the Lakenhal, Leyden's Municipal Museum.

And below the Pieterskerk plaque in honor of John Robinson, the man who personified the religious dedication of these Pilgrims, a floral wreath is always placed. Pastor Robinson died suddenly in 1625 and was buried in the Pieterskerk. He never followed his flock to the New World.

(Radio Nederland)



THIS BRIGHT-EYED BUSHBABY, born at the University of Toronto, will eventually live at the Metropolitan Toronto Zoo scheduled to open in June, 1974. Owner Barbara Solandt, lecturer at the University of Toronto's Department of Zoology, inherited a rare colony of bushbabies from Metro Goldwin Mayer film producers after the animals had starred in the feature film "The Bushbabies". The animals' normal habitat is the upland savannah regions of East Africa. (Globe and Mail Photo)

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Alienation and Christians

By THEODORE PLANTINGA

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In my article in last week's issue of CALVINIST-CONTACT, I described alienation as an estrangement between two parties such that one party discovers or realizes that he no longer shares the values, ideals, beliefs, outlook, and goals of the other. I presented some fictional examples of alienation, trying to make the point that alienation can result either from a change in the alienated party or from a change in the other party. I also tried to show that alienation can involve either (1) two individuals, or (2) an individual and a group or social whole, or (3) a group and a social whole or larger group. This rather extensive introduction to the concept of alienation was necessary because of the bewildering variety of meanings which this term has taken on in recent years. It is important to realize that we are dealing not only with a word but with a PROCESS that happens and is happening, and it is this process that must be the focus of our attention.

ALIENATION IN THE CHRISTIAN COMMUNITY

Unfortunately, this process of alienation is by no means unknown in the Christian community. Many younger Christians in particular are alienated. But alienation in Christian circles is not limited to the youth, and we must be wary of attempts to deal with alienation entirely as a youth problem.

As I noted in the first article, when we speak of alienation we must always ask: Who is alienated from whom? When we examine the alienation of Christians, we must divide it into two major types. In some instances Christians are alienated from their fellow Christians and from their churches, and in other instances they are alienated from the larger community and the society in which they live. Some Christians, of course, are alienated both from

their fellow Christians and from their society.

One example of the alienation of Christians from their fellow Christians might involve a young man from an evangelical church and family who has enrolled in a largely liberal Christian college. His years at the college gradually have the effect of transforming him into a liberal Christian, and he comes to believe that evangelism simply means social action and reform. To his parents, of course, evangelism is first and foremost a matter of bringing individuals to repentance and saving faith in Christ as personal Saviour. After returning from college, the young man realizes that he can no longer feel "at home" with his parents and in the church in which he grew up. After some futile attempts to bring them around to his "higher understanding" of Christianity, he realizes that he has become alienated from them. His relationship with his parents then becomes more formal and distant.

Another example of the alienation of Christians from Christians—this time involving a change on the part of the other party rather than on the part of the alienated party—might concern an entire congregation within a denomination. The congregation is a conservative one within the spectrum of the whole denomination. It has been served by a long line of conservative preachers who have shaped the thinking and beliefs of the members of the congregation. The denomination, however, gradually grows more liberal as time passes. The authority of the Scriptures is called into question by prominent members of the denomination. The importance of social, economic and political change receives greater emphasis, at the expense of personal piety and individual salvation. The congregation, sensing what is going on, begins to feel isolated and cut off. Its protests lead to squabbles that only make it feel more cut off. Eventually the members of the congregation realize that the

former unity and harmony of the denomination is gone; they no longer feel part of a larger community outside the bounds of their own congregation. The whole congregation is alienated from the denomination.

An instance of a Christian alienated from his society might involve a young man who decides to go into government service after graduating from college. He is impressed by the social and political ideals of the democratic form of government as taught in the public schools and proclaimed by candidates for office during election campaigns. For all practical intents and purposes, they seem to him to correspond to the social ideals and principles of just government taught by the church in which he has grown up. He therefore feels that he can work for the government without compromising himself as a Christian. After some years in the civil service, he reaches an administrative position which gives him a fair view of what goes on in the higher circles of government. He sees what advantages are to be gained by making substantial contributions to the party that wins the election and forms the government. He finds out that those who have the money to hire skillful lawyers to represent them in their dealing with the law and government invariably wind up receiving preferred treatment. In short, he finds out that the government which he serves is more a government of men than a government of laws. He realizes that equality and justice are at best ideals that have not yet been realized to any significant degree. Finally, he realizes that most of what is said in election campaigns has very little to do with what actually happens once a government takes office. The realities of government are thus far removed from his own social and political ideals, which he picked up in church and public school. He is eventually forced to admit to himself that he has become alienated from the government, and so he resigns his position in the civil

service, protesting that his society's handling of public affairs is hypocritical.

TECHNOLOGY

One of the things that disturbs everyone about alienation is that it involves pain and unhappiness. And whenever something hurts, we are quick to run to the doctor with it. Thus a great many people regard alienation as a problem for the psychologist—or perhaps the psychiatrist—to deal with. This is typical of our times, for our society seems to think that whatever is unpleasant or distressing—even as global a problem as pollution—can be taken care of by some specialist or other by way of the magic remedy that we call technology. This confidence that all of man's problems can be adequately dealt with in a scientific way of course has a religious meaning; ultimately we must regard it as an attempt to deny or suppress the reality of sin. Victor Frankl has pointed out that the doctor is taking the place of the priest in our society. Priests have traditionally concerned themselves with sin and evil, but in our society sin and evil are regarded as malfunctions to be corrected by scientists and technicians. Even man's mind and emotions are to be subjected to the manipulations of technicians.

Instead of consigning alienation to the technician responsible for the human psyche, we should ask to what extent alienation results from man's fallen condition. I would maintain that in the deepest sense alienation is not just a RESULT of man's fallen condition—it IS man's fallen condition. The original rebellion against God that brought so much misery into the world is the greatest instance of alienation that has ever occurred. While man once lived in the most intimate fellowship and communion with God, he chose instead to go his own way. This is what first brought separation and estrangement into the world, and every instance of alienation since then to some degree reflects this original alienation.

RECONCILIATION NEEDED

When alienation is seen in this light, it becomes clear that it cries out not for psychotherapy but for

reconciliation. Alienation is a separation that is ultimately religious in nature. To regard it simply as a problem for psychologists and psychiatrists is in effect to deny the Christian faith. There are a good many people in our twentieth century world who regard the Christian faith itself as a kind of a neurosis that requires healing at the hands of the psychiatrist, but we must be careful not to let this way of regarding faith influence our thinking. And this entails, among other things, that we must not try to substitute psychotherapy for the reconciliation that is to be won only through the redemptive work of Christ.

The same people who regard alienation as a kind of mental or emotional instability also maintain that it must be overcome at all costs. And in those cases where alienation is bound up with emotional or psychic disorders, it does of course require psychotherapeutic attention. But such instances of alienation are the exception rather than the rule, for alienation is first of all a religious separation and must be so regarded. Alienation stems from a conflict of beliefs—the deepest beliefs that a person holds. To ask whether alienation must be overcome at all costs is really to ask whether clashes in beliefs are to be overcome at all costs.

The question of how the Christian community is to respond to alienation in its own midst is thus really the question whether there is room within the Christian community for such clashes of beliefs. In this connection we must recall the important distinction between the alienation of Christians from one another and the alienation of Christians from the larger society in which they live. As for the former, it is clear that there is no room for it in the Body of Christ. The deep divisions that unfortunately do exist within the Christian community are in direct conflict with the prayer of Jesus (John 17) that all who believe in Him might be one, just as He and the Father are one. All Christians must be united with one another in love and belief. Every Christian would presumably agree with this, but how it is to be achieved is another question.

The alienation of Christians from one another, then, must at all costs be overcome. But what about the alienation of Christians from their society? The society in which North American Christians live is Christian neither in its spirit nor in its history. While large numbers of North American Christians still maintain church affiliations, Christianity is by no means the dominant spiritual force in our society. For at least two centuries, the societies and governments of the western world have for the most part been animated by principles and ideals that are not Christian in origin and inspiration. Insofar as the society in which Christians live is not Christian, it would seem only right that Christians be religiously estranged from it.

CAUSES

But the whole matter cannot be dismissed quite so simply. Alienation is more than separation; it implies that the alienated party was earlier one with the other party in values, ideals, beliefs, outlook, and goals. We are thus led to ask: How is it possible that some Christians felt this kind of communion and community with the world in the first place? We can only reply that they have not tested the spirits to determine whether they are of God. And their shortcoming in this regard, I fear, is shared by most of the Christian community. Almost 2,000 years after Christ's ascension, Christians still are not sure who are their brothers in the spirit and who are not. Many young Christians grow up under the impression that their faith is entirely compatible with the values and ideals of their society, and they get this impression not so much from the Humanist world as from their own parents and church. Thus the Christian community as a whole must share the responsibility for the fact that many young Christians still identify religiously with their society.

We can now see that the alienation of Christians from their so-

ciety is both a reason for joy and a reason for grief. It is a reason for joy because it means that Christians who have been compromising their faith have finally realized the necessity of choosing between their faith and the essentially non-Christian values and ideals of the society in which they live. They have chosen to reaffirm their faith, and the whole Christian community should rejoice. But the alienation of these Christians is also a cause for sorrow, for it means that many Christians are being misled about the religious identity of their society. Some of these realize their error in time and repent, but many others do not. Thus, the presence of alienated Christians in the community means that members of the Christian community are being lost to the world.

When Christ brings his redemptive work to completion, all will be reconciled and there will be no more alienation. We should thus hold before us the ideal of overcoming all alienation in our midst. First, Christians ought not to be alienated from one another. And second, Christians must never become religiously attached to non-Christian groups or social wholes, for if they do, either they will be lost or they will have to undergo a painful separation when they realize that the Spirit of Christ does not reign there. This means that all of us must make it more apparent—especially to young Christians growing up among us—who are our brothers in the spirit and who are not. We will only make a good beginning at overcoming alienation in our own midst when we draw a clear line between the kingdom of light and the kingdom of darkness.

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Billy Graham's Home

MONTREAT, N.C. (EP) — Round-the-clock protection has been arranged for Evangelist Billy Graham and his family here, following numerous threats against his life.

"I have been forced to fence my home with barbed wire and to use patrol dogs day and night because of the number of threats," Dr. Graham told a writer for the National Enquirer.

He said he was not afraid of the threats — or of death. "We've had two incidents in five days involving people down from Northern cities who were looking for me," he said. "Somehow the police learned of their plans — perhaps through informants — and the persons involved were detained before they could reach the Montreat area."

Earlier in the year the evangelist told his friend, President Nixon, that if he is kidnapped by radicals or terrorists in spite of such precautions, "don't ransom me — don't try to save my life."

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THE WORLD AROUND US

Canadian Prisons

It may come as a surprise, but the Canadian judicial system is more likely to jail people for an offence than any other judicial system in the Western world. In 1960 Canada jailed 240 adults (over the age of 16) per 100,000. This was higher than the U.S. rate of 200 per 100,000, and markedly higher than most Western European nations — for example Britain with 59 per 100,000 or Norway with 44 per 100,000. Since 1960 we have had an improvement in Canada because our prison population remained relatively stable — 18,559 in 1961 and 19,218 in 1970 — while our population increased with a substantially greater percentage. Even so, the number of crimes is still astonishingly large. In 1967 2,441,169 people were convicted, of whom 2,294,622 received fines, 58,603 suspended sentence without probation, 18,936 suspended sentence with probation, while 56,338 went to jail. Many of these jail terms were for periods much less than one year, of course, otherwise the total number jailed could not remain under the 20,000 (as it has for every year but two in the last decade).

Whether it is necessary to put so many people in jail is a question only competent people in the field of criminology can answer. Certain is that it is rather expensive for the taxpayer. It costs about \$5,000 a year to keep a man in jail, and in many cases another \$5,000 in indirect cost of supporting the dependents of inmates. A rough calculation brings us to \$200,000,000 — counting federal and provincial penitentiaries, reformatories, training schools etc.

In the early sixties parole was not easily obtained by a prisoner. In 1965, only 33% of the prisoners who asked for parole obtained it. A more flexible parole policy changed this and in 1969 over 64% received parole when they asked for it. That more leniency is a more sensible policy is shown by the number of people who have their parole revoked and/or forfeited. Under the tougher parole conditions this was 13.3%; under the new more lenient conditions it was 12.7%. Considering the cost of keeping people in prison, and the even more serious humanitarian considerations, parole stipulations could perhaps be made more flexible yet. In 1968 the National Parole Board estimated that supervision of a parolee costs between \$300 and \$500 a year.

Simply giving prisoners parole does not solve all problems, however. Far too many persons in prison are recidivists (repeaters). More than 4,000 persons were committed to penitentiaries in Canada in 1969, and of these only one in five was being imprisoned for the first time. Even more seriously, of the recidivists more than two-thirds had not only been in prison before, but had been there on more than one previous occasion. Over one-half had three or more previous commitments.

Partly this is because once a person has a prison record he or she is easily and more quickly convicted to another prison sentence than a person who has a clean record. Under the present Criminal Code, to be eligible for a suspended sentence, an individual must be a first offender, or have had no convictions during the past five years, or have had no convictions for offences similar in nature to the one he is being charged with.

The high rate of recidivism suggests that the rehabilitation programs of Canadian prisons are not very effective. Prisons may exist to house undesirable people and so 'safeguard' society, but if after a few years, these people return to society 'unreformed', little has been achieved. Simply locking people up thus serves no useful purpose. What is required is a change in the prisoner's mentality, attempts to prevent him from getting into a situation which led to his crime and conviction, and, in the case of long-term prisoners, an education period so that he will not feel a complete stranger in a (for him) 'new' society. Simply making prisons so unpleasant that anyone who comes out of them is abhorred and will do anything to stay out does not work. It has been tried in the previous centuries and had no noticeable results.

If prisons are not a deterrence from future crime, other avenues have to be found. The aforementioned rehabilitation program while in prison is the first step. It will cost time, effort, and probably a great deal of money. The very broad study by the Canadian Committee on Corrections has provided certain answers, but even an excellent rehabilitation program cannot do everything. Once a prisoner returns to society, he also has to be able to live in that society and become part of it again.

In this area the John Howard Society and many other organizations have done much work. Employment and housing can usually be found for ex-prisoners, but no organization can change the mentality of society at large. The general mood is still such that we don't trust an 'ex-con' who we know was in jail for theft. On the other hand, we think that 'organizing' our income tax is ok, quite clever, and a great deal of fun — but it is also stealing. Society has, speaking in general, a rather fastidious attitude towards ex-prisoners which is largely hypocritical, perhaps understandable, but certainly very difficult for a prisoner to 'feel at home in'. Should we meet one of the many 'ex-cons' in the coming months, it would be good if we could remember that he needs all the help he can get — from us.

J. J. Bout

PASTORAL PONDERINGS

Not by Might, nor by Power, but by my Spirit, says the Lord of Hosts

We should keep this word in mind if we want to stay cheerful and courageous today. Many situations occur which could hamper our joy, but realizing that God works on by His Spirit, we may go ahead in faith and as more than conquerors.

Time and again we meet fellow members in our own church who have different views than we have. As a consequence they do different things. For instance, in all our congregations we find a percentage of people who do not pay one penny in a whole year for the upkeep and maintenance of the church. Because of this lack of willingness on a part of the church members, the other's burdens become heavier. All bulletins of our churches telling the sad story of the year-long fight against threatening deficits is evidence of this.

Not all members in Christ's church realize the meaning of their membership. But Jesus has told us this repeatedly. He patiently explains that the way He wants us to go is far from easy and cheap. He tests our love and faith every day by asking us whether we love Him enough to be willing to make sacrifices for Him.

The poet Isaac Watts was right when he sang, "Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all!" Such a hymn in the period of Lent makes for nice and moving singing in church, but don't we realize that singing this is just the same as making a holy pledge to our Lord? Apparently we do NOT, for in spite of such songs we meet church members who are against public action for Jesus Christ, even against sending their children to a school that publicly bears His Name!

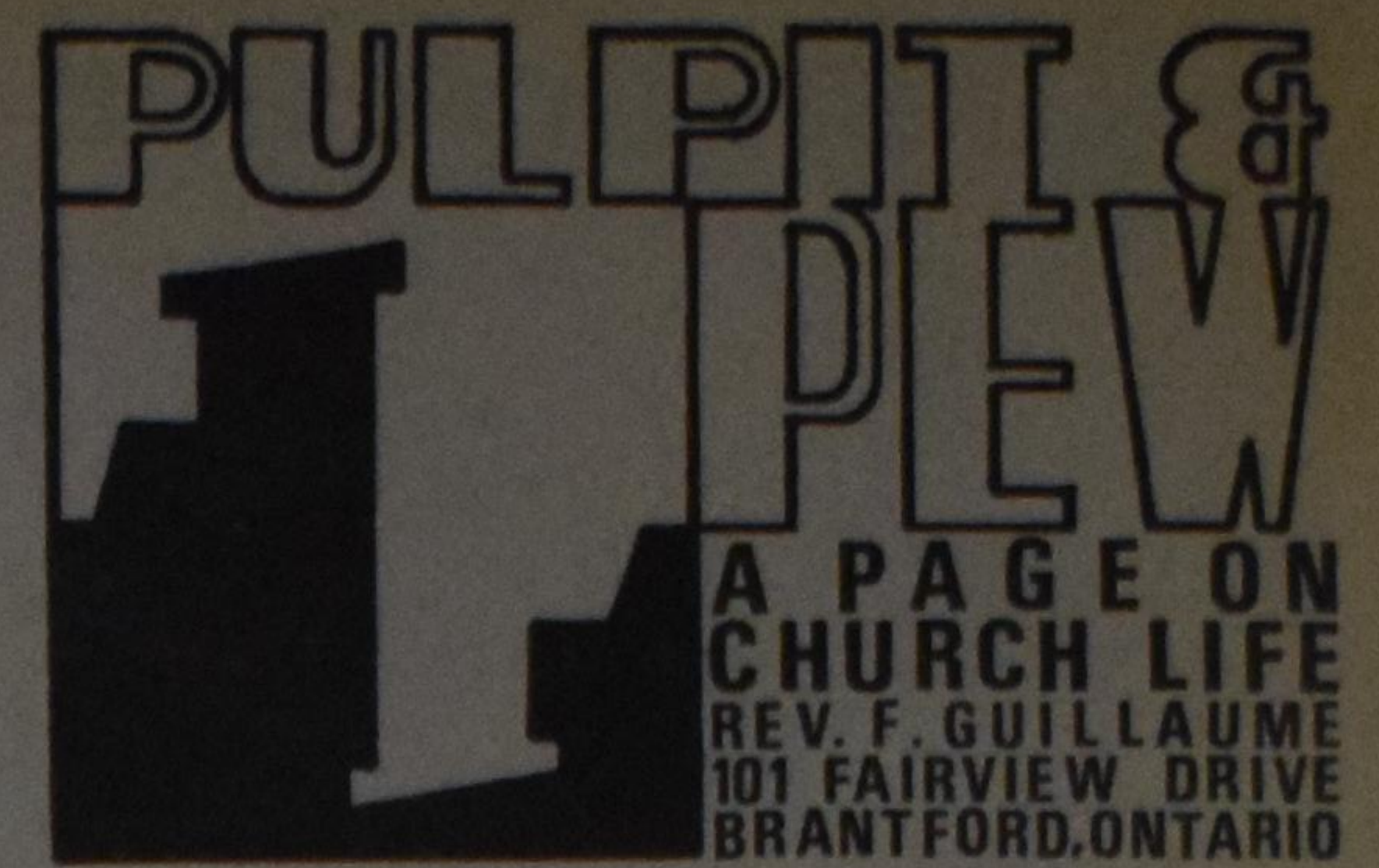
According to a report in "The Globe and Mail" of Feb. 10, 1972, 20 to 30 percent of the members of a certain Christian Reformed Church are members of the United Auto Workers and NONE has expressed any objection due to his religious convictions.

This was more or less officially announced by a person who belongs to a Christian Reformed Church (during one of the hearings held by the Ontario Labour Relations Board on an application by Theodore Hogeterp for exemption from Union security provisions). Also in this case the applicant witnessed faithfully to his Lord and made clear that it was only because of his faith in the Lord of his life that he refused to join the union in the plant where he worked. Since there was no doubt about that, the Labour Board granted the application.

The Board published this decision in a lengthy report, divided into 15 sections. Section 11 explains the reasons why the Board granted the application. The last lines read, "As long as an applicant has a *bona fide* objection because of his religious conviction or belief, he is entitled to the relief afforded by section 39 even if he holds an objection to membership in and support of a trade union because of some other ground."

But then section 12 follows in which the Board draws some conclusions from the Christian Reformed announcement made during the session. I quote it here in full:

"12. However that may be, what gives us serious concern as a result of the evidence in this cause is the fact that C.L.A.C. appears to be stressing its views of "Christianity" to such a degree that it causes its members to take positions on religious matters which are not held by many of the members and ministers of the Church out of which CLAC emanated. To this extent and in this area, CLAC is exercising more religious influence than the Christian Reformed Church itself. These acts of religious persuasion engaged in by CLAC far exceed its constitutional commitment to adhere to Christian principles. CLAC appears to be proselytizing a version of "Christianity" not shared by non-Christians or even the majority of Christians and indeed not shared by many of the members of the Christian Reformed Church. Such practice may lead to the conclusion that because CLAC actively promotes a certain version of "Christianity" it has become a religious organization which discriminates because of Creed contrary to section 12 of the Act and therefore should not be certified by the Board."



This then is section 12 in the report, filled with hatred and evil-mindedness. One of the Board members was so opposed to it, that he wanted to have his decision separately registered, which now reads as follows, "I disassociate myself from the views and opinions expressed by the majority in paragraph 12 of the decision". This at least provides some wisdom over against the wrong arguments given by the Board.

After reading paragraph 12 one would say that the Board talks about a matter which do not belong to its domain. The threat at the end of the section is missing serious grounds. It only shows clearly how badly the majority wish that the CLAC might disappear from the stage.

However, this incident could not have happened if all members of the Christian Reformed denomination were one in their faith in Jesus Christ as the Lord of all of life. Now we notice how dangerous this is. Living in obedience to Christ and writing His Name on every field of human life is not a certain version of Christianity but it is the biblically directed way of serving our Lord.

If we withdraw our support we jeopardize the work done for Christ on earth. Let us pray for all the men and women who go on in unbroken courage to do the Lord's command. Let us also pray that the Spirit may open our eyes and change our minds, that all of us may learn to live up to our faith and that the sad disunity among us may be replaced by genuine oneness in our Master. We should never be discouraged for our Lord's promise stands: "Not by might, nor by power, but BY MY SPIRIT, says the Lord of hosts."

PRESS PARADE

This "prose-poem" was received by Mr. Cor Barendrecht who found that is really belongs to this page. Thanks Mr. B.!

GRANT US YOUR TRUTH AND YOUR LIGHT

(Prayer from a pulpit before a service)

Lord, I am human and nothing human is strange to me. My sermons are like photographic lenses, sometimes with wide and sometimes with narrow diaphragms. I am but one filter absorbing the color spectrum of your wisdom, and passing only the light which I am able to transmit through my own color. Lord, I am human, but you have made me as

Lord, I am but a human filter, bound by the frame of human speech. Sometimes I am a black filter that blocks out your light. Sometimes I only show the dark contours of life. I confess that I am a glass darkly which sometimes blocks out the Morningstar from your children's view. Lord, grant me your light.

Lord, grant that I may be a plain glass filter with no color of my own, so that your light and truth may be unobscured by the medium. Lord, grant me your light, jubilantly dispersed in full color, so that my pulpit becomes a beacon dispersing your visible light for all to see. Lord, grant me to shine your light: the red of your grace, the green of created life, the purple of your passion, the blue of truth with love, and the hues of hope and heaven, life and nature, forgiveness and joy, newness and revelation.

Lord, grant me your light so that your truth may break forth even in spite of my frail vision. Open my diaphragm to a wide-

angled view of your work in creation and redemption. So be it. —Author unknown.

★

Taken from "On the Road to Damascus": TERRIBLE INDEED

In the Reformed Church Newspaper in Breda (southern Holland), the well-known speaker on NCRV-programs (Dutch Christian Radio Association), the Reverend van den Bosch, wrote:

"It is awful that in some parishes of our (Roman Catholic) Sister Church, the services are so low - church, that in some of them the altar is removed.

So much is being thrown overboard in this way, which later will have to be re-instated with much difficulty; a testimony to what we must now re-instate of what was thoughtlessly thrown overboard at the time of the Reformation". So while we as believers in the Reformation should

rejoice that the Roman Catholic Church in The Netherlands has rediscovered the meal-nature of the Lord's Supper and that they are continually embarrassed by the teaching of Trent, which says that Mass is a true and real sacrifice, a minister calls out to them: "No, keep the altar!" Terrible indeed! There are also preachers who embellish their poverty-stricken preaching of the Word with stoles in all kinds of colours. They serve the Lord's Supper in special liturgical clothing.

The fact that it causes pain to believers who desire to be fed only with God's Word, does not interest them. They sacrifice the church to their personal hobbies. Soon they will strut into church as a Saint Nicholas, with staff in hand—they are shepherds of course—and allow themselves to be enveloped in incense, the same way as the priests in a solemn high - mass. In the Roman Catholic sacrament-Church, all this has meaning, but in the Protestant Bible-Church this is really ridiculous, a puppet-show.

These two items were found in "The Presbyterian Journal":

IT'S A TRAGEDY

The tragedy of the Christian Churches today is that they can continue to exist as institutions when the spiritual life has gone out of them. Over the centuries, all the major Churches have developed a number of secondary functions and resources which enable them to continue to exist, and in some cases to appear to prosper, without in the least fulfilling the task that Christ assigned to them.—H. O. J. Brown, in Protest of a Troubled Protestant.

★

THEOLOGY'S GOAL

Theology's goal should not be to secularize Christianity but to Christianize the secular. It should not let the world write the agenda for the Church, but instead should bring the world to God's agenda.—Donald Bloesch, in The Ground of Certainty.

PRINTED

Brantford, Ont. supports a Foreign Missionary. (Taken from its monthly "Onward".)

LETTER FROM THE FOREIGN MISSION BOARD

after sending the thousand dollars from collections of Project 1971.

"Thank you very much for the remittance received in the amount of \$1,000.00 designated for the special support of your foreign missionary, Rev. Michiel De Berdt. We are grateful indeed for this generous contribution and the participation of the First Church in the continuing support program. We know that your prayers accompany this gift and we hope that in the years to come a close relationship can be established between First Church and Rev. De Berdt so that in a real sense, through your prayers and gifts, there may be a feeling of co-

laboring with your ambassador for Christ in Japan.

Again, our sincere thanks and may this new year be one that is filled with joy and happiness for you and all the members of First Brantford."

★

WORSHIPPING TWICE ON SUNDAY

This time an old story told again in one of our church bulletins:

During the first years of the Christian Reformed Church here it was difficult to hold a second worship service on Sundays because there were no facilities or transportation; some years later when transportation and facilities were no longer a problem a second service was difficult to hold because some members had

to work on Sunday; several years later people could not understand English and so it was difficult to hold a second service, however, upon mastering our English sufficiently to communicate it was still difficult to hold a second service because there was not enough English, after we got more English services it was still difficult to obtain a good attendance record because there still was not enough English, after we got even more English services it remained just as difficult as ever to attend the second service because the hours were not suitable for the children etc., etc., after the hours were changed attendance did not increase because the weather was too cold, after the cold weather was gone it was still difficult to attend the second service because the weather was too hot, after the hot weather is gone it will still be difficult to have a second service because the consistory does not give a good example of second worship service attendance, after this has been thoroughly discussed it will still be as difficult as ever to come to the second service because the minister does not preach as well as he should, after the minister preach-

es inspiring sermons it will still be difficult to hold a second service because the members of this church are well content to stay peacefully at home although they should be at the second service being attended by a meager handful of sinners who are in need for a second service.

★

This interesting item was found in the bulletin of First CRC of Edmonton, Alberta.

Our Reformed fathers, John Calvin at the head, are known to have been less than enthusiastic about keeping up with the Church calendar, the Liturgical Year, beginning with the Advent season and ending with Pentecost. In the sixteenth century, and among conservative Presbyterians right up to this day, Reformed preachers ignored the church-seasons, sailing through Christmas and Easter without mentioning them. They had no compunction about preaching Catechism sermons on Christ's birth in mid-summer or about proclaiming His ascension in midwinter. The Church-calendar, they said, was a human

invention cluttered with unnecessary feast days. It was a heroic position to take and many a Reformed preacher today, as he sweats out sermon after sermon at this time of the year, is mildly envious of them.

It was also a reactionary position held mainly, it seems to me, by preachers. The common people in the Low Countries, refusing to be robbed of their civic holidays, continued to celebrate Christmas and Easter. They were supported by the civic government and by a tradition of merry-making. So they feasted—often in a big way. The next move was that of the consistories which, in order to keep the merry-makers in line, is based on God's own created design and opens Nature up to the larger design of History. History is not bound to nature's repetitive wheel. It moves to the End. Our Church-calendar could stand an addition: The feast of Christ's Return. For the rest I like it.

ASSESS

An interesting verb, from Latin again: ad (to) and sedere (to sit):

- to set an estimated value;
- to set the amount of damages;
- to impose a fine, a tax, or special payment on a person or property.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard rates below:

Birth announcements \$4.50
Marriage and Engagement announcements \$6.00
Anniversary announcements \$7.00
Notifications of death \$6.00
"For Sale" and "Want" advertisements up to 25 words \$4.00. Every word more 15¢.

For "letters under number" \$1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Eric and Joanne Van Dijk rejoice in the birth of their first child, a son,

DAVID GREGORY
on March 21, 1972.

130 Allard St., Apt. 309.
Sault Ste. Marie, Ont.

First grandchild to Mr. & Mrs. J. Van Dijk of Oakville, Ontario.

Second grandchild to Mr. & Mrs. J. Lammertsen of Rexdale, Ontario.

Mr. & Mrs. Albert Postma of Varna, Ontario are pleased to announce the forthcoming marriage of their daughter

MARGARET
to

Mr. MARINUS W. BAKKER
son of Mrs. Bakker, Auburn, Ontario, and the late Mr. R. Bakker. on Friday, April 28, 1972 at 7:30 p.m. in the Clinton Reformed Church.

Rev. A. Beukema officiating.

Mr. & Mrs. Peter Vanegmond of New Westminster, B.C. are happy to announce the marriage of their daughter

ELIZABETH
to
Constable CORNELIS DEHAAS
Royal Canadian Mounted Police son of Mr. & Mrs. J. Dehaas of New Westminster, B.C.

The wedding will take place D.V. on April 28, 1972, Canadian Reformed Church, New Westminster.

A sincere Christian gentleman, 22, living in Ontario, wishes to

CORRESPOND
with and meet a sincere Christian girl, about my age. Please write to #3037, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

For rent on Hamilton Mountain:
6-ROOM HOUSE

on large treed lot. Close to bus-stop. Phone (416) 385-9244.

MOUNTAIN VIEW LODGE

Het Christelijk Tehuis, speciaal voor "Hollandse Jongeren van Vroeger". Huiselijke atmosfeer. Volledige verzorging door ervaren Hollands sprekende verpleegster. Gratis transportation naar de Hollandse kerken. Voor meer informatie schrijf of bel naar Albert en Joanne DeJong, 89 Main St. E., Grimsby, Ont., telefoon 945-5832.

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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

On Monday, March 13, 1972 the Lord took unto Himself our dear aunt

JOHANNA KORTEN,
nee WESTERVELD,
at the age of 75.

Psalms 42:2, 3.
Bernard & Alice
Westerveld & fam.
Dunnville, Ont.

On Saturday, March 18, 1972, our Heavenly Father suddenly took unto Himself our beloved wife, mother, and grandmother

IDA VEENSTRA,
nee VAN DER VEEN,
at the age of 67.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 12:28

Sadly missed by husband
Gerrit Veenstra
and children.

Egbert and Annie
Veenstra,
Dordrecht, Holland.

Hilda and Abe Nauta,
Chatham, Ont.

Steve and Joyce
Veenstra,
Ingersoll, Ont.

Martin and Thea
Veenstra,
Beachville, Ont.

Mike and Jean
Veenstra,
Woodstock, Ont.

Frank and Marie
Veenstra,
Woodstock, Ont.

Henry and Mary
Veenstra,
Stoney Creek, Ont.

Susan and Philip Cote,
Trenton, Ont.

Carl and Linda
Veenstra,
Prescott, Ont.

and grandchildren.

R.R. #1, Beachville, Ont.

On March 22, 1972 the Lord in His wisdom took to Himself

JAN TULP,
husband of G. Tulp-Dijkstra.
Ede, Stationsweg 26E,
Holland.

On behalf of the children in Canada:

Montreal, Que.:
P. Plaisier
I. Plaisier-Tulp

Sudbury, Ont.:
M. Tulp
J. Tulp-
Van Gelderen.

Saturday, March 25, 1972 the Lord took unto Himself our beloved wife and mother

IDA NEELTJE ABMA,
nee SIMONSE

Henk Abma
John
Richard
Dorothy.

"In my Father's house are many mansions." John 14:2

The funeral was held March 27, 1972 in Richmond Hill, Ont.

343 Boisdale Ave.,
Richmond Hill, Ont.

Vanuit Nederland ontvingen wij het droeve bericht dat op 24 maart 1972 de Here na een korte ziekte tot Zich heeft genomen onze geliefde vader, grootvader en overgrootvader

LIEUWE WERKMAN,

op de leeftijd van 74 jaar, echtgenoot van Catharine Hiemstra.

"Zalig zijn de doden die in de Here sterven."

C. Werkman-Hiemstra,
Scharnegoutum (Fr.).
Melvin en Ann
Werkman,
Brantford (Ont.).

Marten en Sjoukje,
Beilen (Dr.).

23 Webling St.,
Brantford, Ont.

A Subscription to Calvinist-Contact is an appreciated present for many occasions.

On March 26, 1972, after a lengthy illness, the Lord called to His eternal Home our dearly beloved wife, mother and grandmother

MARY HOGEVEEN,
nee VERWEY,
at the age of 51.

"In silence she suffered in patience she bore, till God called her home to suffer no more."

Loving wife of
Job Hogeveen.

Loving mother of
Cory & Tony,
William,
Marjo.

Loving grandmother of
Robert Anthony.
John,

598 Ridge Rd. W.,
Grimsby, Ont.

SPRING SPECIALS

BROILERS: 7,000 qt. Modern barn, plus 4,000 sq. ft. now in use, for sows. Both barns fully equipped and modern heating. 2-storey 5-b.r. home with all conveniences. This 3 acre plus property is located at the Grimsby brow overlooking the Peninsula and Lake Ontario. Ideal for part-time or retirement.

GREENHOUSE: 12,000 sq. ft. glass, 4 acres, industrial zoned, city water, modern construction, good home, ideal location.

FRUITFARMS: 24 acres, 17 grapes, 7 mixed fruit, excellent location, brick bungalow. Barns, implements.

6 Acres sandy soil, strictly peaches and cherries. Barns, good house. For these and more farms and commercial properties, call collect

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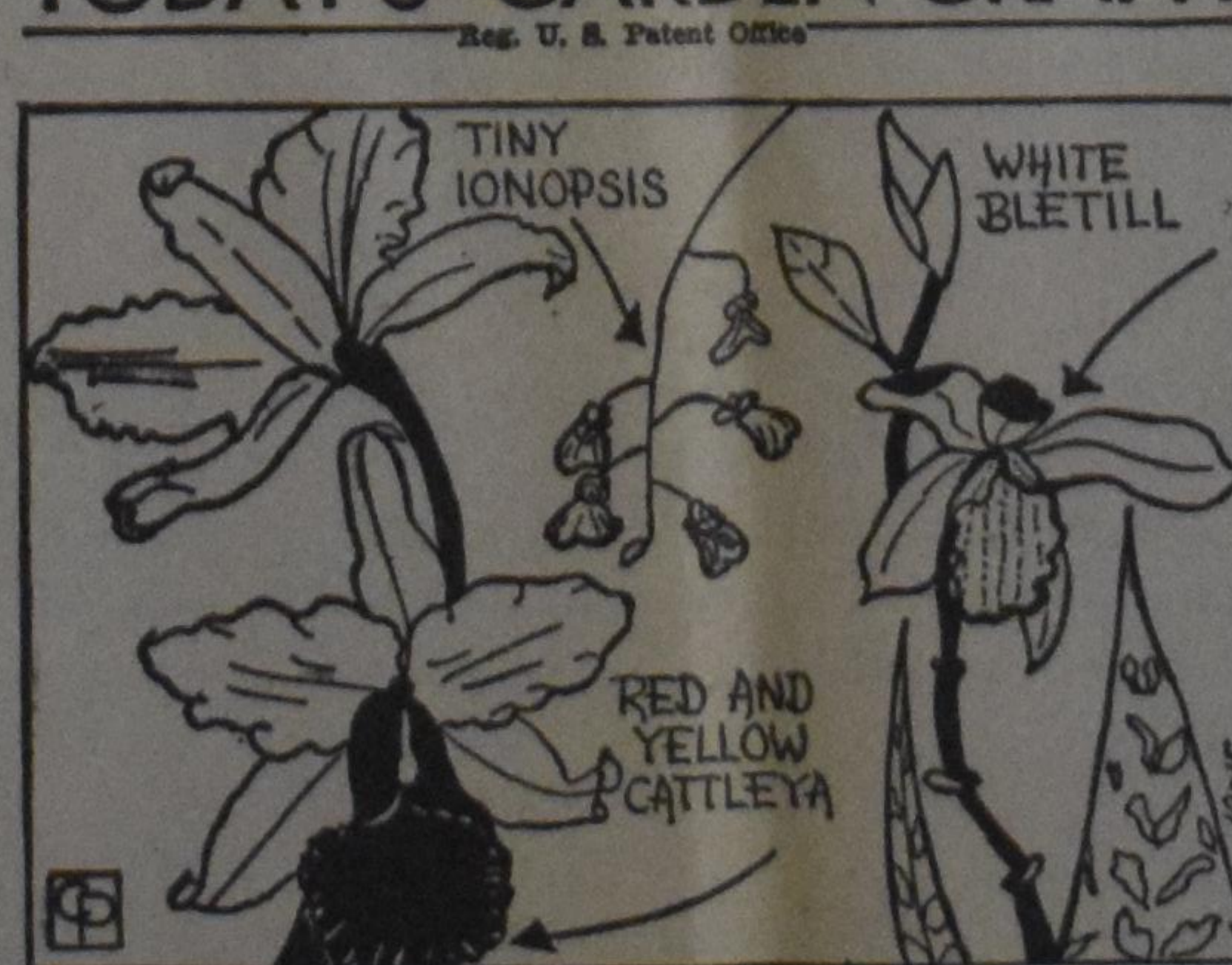
240 ACRES, well drained.

Going concern with cows, fluid milk and market sharing quota, and implements. Modern one story, 32 stanchion barn, 36-x-88, with barn cleaner.

Well situated on good road, close to school. 10 miles to Emo Chr. Ref. Church.

J. DE JONG, Devlin, Ontario.

TODAY'S GARDEN-GRAPH



Orchids: Who Can Resist Them?

By EDNA HALLIDAY
Distributed by Central Press Association

THE EXOTIC orchids really are very easy to grow in your home no matter where you live. They require less care than many other house plants.

Orchids, like all tropical plants, will not tolerate freezing, so in the winter grow them indoors. In the summer they can go outside hung under the shade of a tree, on a porch, patio or even set on the ground where they will get good light, but some protection from the full noonday sun.

The cattleya orchids usually are beginners' choice. As shown in the accompanying GARDEN-GRAPH, this hybrid yellow cattleya orchid has a large, flaring, red lip. There are so many beautiful cattleyas — more than

Christian School Foundation Holds Annual Meeting

Mr. Herman Baker, President of Baker Book House of Grand Rapids, Michigan, was elected President of the Christian School Educational Foundation (CSEF) at the Annual Meeting of the Board of Trustees this week in Chicago. Mr. Baker succeeds Mr. James La Grand, Sr., also of Grand Rapids, who retired after serving as President of the Christian School Educational Foundation since its inception in 1949. Mr. La Grand will continue serving the Foundation as an honorary trustee.

The CSEF is the funding agency for the educational services program of the National Union of Christian Schools (NUCS). The CSEF Board of Trustees pledged \$60,000 for the 1972-73 program of curriculum material preparation and consultation services of the NUCS. Approximately twenty teaching-learning aids for use in Christian schools are published each year. The NUCS, located at 865 Twenty-eighth Street, S.E., Grand Rapids, Michigan, is a service organization for its more than 300 member schools throughout North America, involving 63,000 pupils and nearly 3,000 teachers.

The Foundation Board of Trustees is in the process of increasing its membership in order to get better geographical distribution of its members.

Trustees from Canada at present are Mr. Sidney Harkema, of Brampton, appointed last year, and Mr. Clarence Wagenaar, of Calgary, appointed at the March 1, 1972, Annual Meeting. Mr. Wagenaar succeeds Mr. Bert Hielema of St. Catharines, who has resigned as trustee. At least one and perhaps two additional trustees from Canada will be appointed this year.

Kenneth L. Swets, Administrator of National Union of Christian Schools

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Reformed Fellowship Speaking Tour

A Speaking Tour for Reformed Fellowship has been scheduled as follows: Bradenton, Florida (April 3); Bellflower, California (April 5); Chino, California (April 6); Hanford, California (April 7); Ripon, California (April 8-11); Seattle, Washington (April 13); Lyn-

den, Washington (April 14); Hamilton, Ontario (April 19); London, Ontario (April 20).

Speakers will be: Rev. J. Hellinga of Grand Rapids, Michigan and Rev. L. T. Schalkwyk of St. Thomas, Ontario.

The Theme is: "The Authority of the Bible in past and present times."

HELP NEEDED

If you were in any way associated with the development of Calvin Christian School of Hamilton, please assist me. In commemoration of 20 years of Christian Day School operation in Hamilton I would like to publish a booklet tracing the history and growth of the school. If you have pictures please send them for copying. If you remember incidents — funny, serious, whatever — I would like to hear from you. You need not send your information in "polished" form. You can send it in any language you choose; we'll translate it (including Frisian). Please do not delay, I'd like to hear from you.

W. H. Hultink, Principal,
Calvin Christian School,
547 West Fifth Street,
Hamilton 41, Ont.

MORE SUBSCRIBERS

is a must for the expansion of our paper.
Would you lend us a helping hand?

DATA CENTRE

- | | |
|------------------|---|
| April 3 | 8 p.m. Wellandport Choir Soli Deo Gloria and School Choir will bring the Easter Cantate in the Riverside Chr. Ref Church, Wellandport, Ont. |
| April 5 | Fryske Joun. Toneel en music. Sarnia. Centre United Church, George St. 8 p.m. |
| April 7 | Fine Arts Festival Niagara District Christian Schools. 8 p.m. |
| April 7 | Fine Arts Festival of the Niagara District of Chr. Schools. Central Presb. Church of Hamilton, Ont. 8 p.m. For tickets contact one of the schools in the district. |
| April 8 | Elders Conference Classis Hamilton, Trinity Chr. Ref. Church, St. Catharines, Ont. |
| April 8 | Annual meeting of Salem Christian Sanitarium Association, 2:00 p.m. in the Sunrise Baptist Church, 258 Clarke Road, London, Ont. |
| April 13/14 | Calvin Oratorio Soc. presents "Elijah". Conductor Prof. Harold Geerdes. Calvin Fine Arts Center Auditorium, Grand Rapids, Mich. |
| April 14 | An Evening of Music at 8 p.m. in the Drayton Christian Reformed Church by Drayton Christian Choral Society, Calvin Christian School Choir and Recorder Choir. Under the direction of (Miss) Annette Van Houten. Organ Recital by Dr. G. Kruspe. |
| April 14 & 15 | Opvoering door FAMA van het blijspel "De Tante van Charlie", onder auspiciën van de Duca (Toronto) Credit Union. Central Library Theatre, 214 College & George Sts. 8.15 p.m. |
| April 22 | Bazaar Hamilton District Chr. High School, organized by the Women's Guild. Open 11 a.m. throughout the whole day. |
| April 22 | 20th Annual CLAC Convention. C. W. Jefferys Sec. School, 340 Sentinel Rd., Downsview, Ont. Speaker Dr. James Olthuis on "Unless the Lord Build the House . . .". |
| April 29 | Jubilee Spring Concert, North View Heights Auditorium, 550 Finch Ave., Willowdale (Toronto). 220-Member Mass Choir, directed by Joe De Vries. |
| April 29 | Toronto, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T. |
| April 27, 28, 29 | Hamilton District Chr. High School will present their annual play. |
| May 1-May 27 | Senior Art Majors Exhibition, Calvin College FAC, 9 a.m.-9 p.m., Mon.-Sat. |
| May 6 | Bowmanville, Ont. Concert by The Toronto Christian Music Assembly under the direction of Leendert Kooy, A.R.C.T. |
| May 8 | Annual Conference Evangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook. |
| May 12 | Jarvis, Ont. Fryske Joun mei Abe Brouwer. |
| May 13 | Strathroy, Ont. Fryske Joun mei Abe Brouwer. |
| May 17 | Woodbridge, Ont. Fryske Joun mei Abe Brouwer. |
| Aug. 18-26 | Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power. |

REFORMED FELLOWSHIP SPEAKING TOUR

TEAM 1: Rev. J. Hellinga, Rev. P. De Jong, Rev. L. T. Schalkwyk.
THEME: "How Dependable Is Your Bible?"

- | | |
|------------|---|
| April 5 | Bellflower, California. |
| April 6 | Chino, California. |
| April 7 | Hanford, California. |
| April 8-11 | Ripon, California. |
| April 13 | Seattle, Washington. |
| April 14 | Lynden, Washington. |
| April 19 | HAMILTON's First Christian Reformed Church (Charlton Ave. W.). (Combined with Ontario Music Festival.) At 8:00 p.m. |
| April 27 | LONDON's First Christian Reformed Church (Talbot St.). (Combined with Ontario Music Festival.) At 8:00 p.m. |

Where is the way to Rome?

Considerations on radicalism, especially in its R.C. form

For a long time the way to Rome was well-known. In my early youth I heard the nursery-rhyme: "Between Cologne and Paris, lies the way to Rome." And how often I later met with the expression: "There are many roads that lead to Rome."

Anyone knew what was meant by Rome, in spite of all the leniency which has always marked the Roman Catholic Church, there were always some clear-cut features which everyone knew of; in some way it was a monolithic structure.

At that time some vague feelings of safety, of having a guaranteed protection was connected with that popular image of Rome. Perhaps this was one of the reasons why several persons who had been life-long sceptics or worse, at the end of their life turned to the R.C. Church whose claim was to be the only saving Church.

In my youth there was the well-known case of FREDERIK VAN EEDEN, a famous Dutch author who often mocked religion, but at the end of his life became a Roman Catholic. The same was true with the liberal leader MARCHANT (who once introduced a new Dutch spelling of words) and minister of education; nobody could have presumed that these persons would have taken the road to Rome, but it was there that they sought a final refuge.

Speaking in very general terms, in that time we knew what Rome stood for, and Rome knew what orthodox protestants (Lutherans and Calvinists) stood for. To a certain extent it was still the pre-ecumenical time.

The days of the great ecumenical dialogues and approaches had not yet come.

However, it would be a great mistake, a gross error, to state that in that time all Protestants were anti-Catholics and all Roman Catholics were anti-Protestants. Although many persons today speak that way (thinking that now finally we have found the way to each other), they only show their lack of precise historical knowledge.

When I went to catechism in my youth, I was taught TWO THINGS concerning this: 1. Roman Catholicism was marked by some fundamental errors; 2. I should never therefore become an "anti-papist".

The last point was as true as the first one, and one of the famous dicta of the Dutch Calvinist leader Abraham Kuyper was: "We share with the Roman Catholics the same root of faith."

Why did he say this? There were two reasons: In the first place he wanted to co-operate in the political area as much as possible with the Roman Catholics against a mutual foe: the prophets of liberalism and socialism who were the legitimate heirs of the French revolution. Together with his great friend Schaepman, a Roman Catholic, Kuyper worked for a political alliance (the coalition).

The second reason was that, although he exposed errors of the Roman Catholic Church, he was convinced that faith in the Triune God was still upheld in Roman Catholicism and he felt he could recite in good conscience the Apostle's Creed with a genuine member of that Church.

Protestants in Holland liked to listen to a good R.C. sermon, and the names of the brothers Borromeus and Henry de Greeve were in honor among them. Often a Reformed pastor even quoted in one of his sermons some lines of the great and devout R.C. poet, Guido Gezelle.

Later there was an increasing impact of one of the most characteristic movements of our age: that of ECUMENISM. All Protestant churches united together and, if possible, also with the inclusion of the Greek and Roman Catholic Churches. The Greek-Catholic Church has already (surrounded by some question marks) become a member of the World Council of Churches.

What about the R.C. Church?

It has been said: "Peter still carries" to mean that it seems hard for the Church of Rome to make up its mind.

However, nobody can deny that there is a growing approach. It seems to be only a question of time before the great World Council will also include the Church of Rome.

Many dialogues are going on. In some parts of the world, for instance in Holland, Protestants and Catholics join hands in spreading the Bible, and a common Protestant-Roman Catholic Bible-translation has been published. Many prominent Roman Catholics show a new and deep interest in Bible study. It has been said that the former pope, John XXIII, was very close to being declared a Protestant saint.

The old proverb that many roads lead to Rome seems to be coming true. However, precisely at this juncture a big question arises, and it is a most remarkable thing that it arises among Roman Catholics themselves. That question is: Where IS the way to Rome? Or, to put it more sharply: WHAT IS ROME?

The doubts and confusions of present-day Roman Catholics will be discussed in a next article.

- 1) Tussen Keulen en Parijs ligt de weg naar Rome.
- 2) Often quoted words.

Louis Praamsma

Student Summer Employment Exchange

Post-secondary students planning to take part in this year's international student summer employment exchange with 11 European countries should make application at their on-campus or local Canada Manpower Centre without delay. Manpower and Immigration Minister Bryce Mackasey said.

Early receipt of applications is necessary to allow enough time for processing and distribution to foreign employers, and for the acceptance of job offers by students, before the holiday season begins, Mr. Mackasey said.

Some 3,000 summer jobs, ranging in duration from six weeks to three months, will be available in a variety of occupations in Austria, Belgium, Denmark, Finland, France, Germany, the Netherlands, Norway, Sweden, Switzerland and the United Kingdom. Details regarding the type of employment offered in the various countries are available at Canada Manpower Centres.

The role of the Department of Manpower and Immigration in the program is that of intermediary

between post-secondary students and foreign employers or agencies.

Students who accept job offers must be prepared to finance their own transportation between Canada and Europe. However, the Department will reimburse return travel costs within Canada for students who fulfill their work commitment in Europe.

In a telephone survey of half of the some 1,000 Canadian students who participated in the Department's first international exchange program last summer, 77 per cent expressed satisfaction with the program. "While the work they performed may have been demanding, there was general consensus that the time spent in Europe was beneficial and enriching in terms of understanding the cultural and behavioural differences between North Americans and Europeans," the Minister said.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
Apr. 10	Apr. 7	Apr. 5 noon
Apr. 17	Apr. 14	Apr. 12 noon
Apr. 24	Apr. 21	Apr. 19 noon
May 1	Apr. 28	Apr. 26 noon

CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

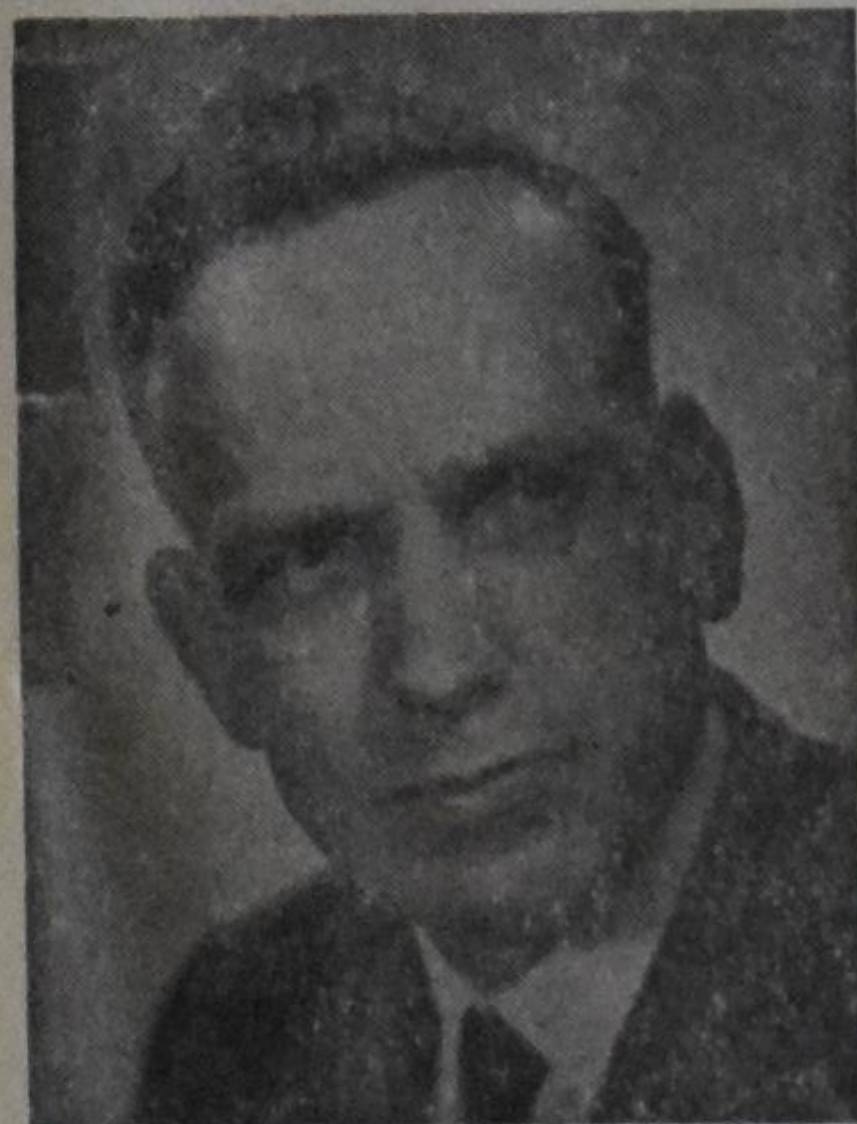
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